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SPIRITUAL PATH, SPIRITUAL REALITY

SELECTED WRITINGS OF SHAYKH YUSUF OF MACASSAR

Edited by
Yousuf Dadoo and Auwais Rafudeen



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Selected Writings
of Shaykh Yusuf of Macassar

EDITORS
YOUSUF DADOO
AND
AUWAIS RAFUDEEN

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FOREWORD

Historical and spiritual continuity is one more casualty inside and outside the house of Islam. The traditional stability of religions in general has increasingly come under strain in our fast-changing world and the hyper-politicization of faith systems. We are globally witnessing a move to the religious right and the rise of nationalist chauvinism. This new faith-power nexus tends to displace preceding religious histories and spirituality.

One way of recovering such lost origins is via literary archaeology. This book is one such attempt at finding and restoring an authentic, lived spiritual history. In this case it is the history of South African Islam and its founding persons, places and things. Specifically, it finds and translates the texts of one whom many would see as the father of Islam in South Africa.

Biography and theology can combine to give us a clear insight into the type of history and spirituality that was generated by the coming of Shaykh Yusuf to the Cape and that was to leave a definitive impression on South Africa's history and its Muslim community in particular, from the 17th century to the present. Regarding the present, though, and as these lines are being written, we are witnessing the vigorous establishment and institutionalisation of more puritan forms of Islam at the Cape, in South Africa generally, and in the world as a whole. Perhaps this translation and re-introduction of these texts authored by the pre-eminent pioneer of Islam in South Africa, can remind those who lean towards puritanism of the undiluted Sūnnī - Ṣūfī foundations of the religion in this country.

A vital contribution of this work then is to place into context and perspective the aberration of puritanism and "militant" Islam, whose adherents have reduced a rich and complex world religion to an instrument for narrow purposes, therefore helping to generate the phenomenon of Islamophobia.

Shaykh Yusuf al-Maqaṣṣari is clearly an unapologetic Sūnnī - Ṣūfī believer, activist and practitioner of a balanced Islam with an authentic history and spirituality. It is authentic because it is sourced in the pure teachings of the Holy Prophet, the Salutations and Peace of Allāh be upon him, and passed down through generations of pious Islamic scholars and saints. Perhaps we should not exchange our old, proven lamps for new, more artificial ones! In reality, it will be exchanging authenticity for its poor imitation, no matter how attractive the latter may appear to be:

There will arise among you a people whose prayer will make your prayer look insignificant, whose fasting will make your fasting look insignificant, and whose deeds will make your deeds look insignificant. They will recite the Qur'an but it won't pass beyond their throats (it will not affect the heart and soul) and they will pass out of Islam like an arrow passes out of a game animal... (Bukhari, Report No. 5058).

While Shaykh Yusuf, following Shaykh Muḥīyuddīn ibn 'Arabī, is faithful to the philosophy of *Waḥdat al Wujūd* (namely, the realisation that only Allāh is Necessarily Existent, all else is His Fiat), he does not resort to fatalism. He is fully conscious that activism is itself part

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of that Fiat and so participates in helping to shape Islamic theology, spirituality, history, geography and archaeology. This is the true meaning and practice of *jihād*.

Mawlānā Ahmed Mukadam al-Qāḍīrī
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INTRODUCTION: THE WORLDVIEW OF SHAYKH YUSUF

Auwais Rafudeen

Shaykh Yūsuf al-Maqassarī al-Khalwatī (1626–1699), hereafter referred to as Shaykh Yusuf¹, is widely seen as the most seminal figure of Islam in South Africa. He is renowned for having resisted Dutch expansion into his homeland of Indonesia, for which he then eventually suffered exile to the remote outpost of Cape Town. He is honoured as a freedom fighter in both Indonesia and South Africa, with the latter honouring him with the Gold Order of the Companions of OR Tambo in 2005 for his struggle against colonialism. He passed away in Cape Town and became permanently lodged in the symbolic memory of the Muslim community in the city.

Shaykh Yusuf was also the author of approximately 53 short treatises on Islamic mysticism. Taken together, these treatises paint a picture of the worldview that guided Shaykh Yusuf and that undoubtedly had implications for his political activities. There have been a number of biographies on his life, but there has been comparatively little systematic attention given to his worldview. By presenting a sustained translation of 19 of his works, this book aims to fill this lacuna.

As a necessary prelude to these translations, this introduction seeks to accomplish three tasks: firstly, to provide an overview of the life of Shaykh Yusuf, with a particular eye on the elements that influenced his worldview; secondly, to thematically discuss his worldview based on the translated treatises; and thirdly, to examine a particular question, namely, how a seemingly “abstract” worldview related to Shaykh Yusuf’s “real-world” political activity.

The life of Shaykh Yusuf

From relatively early on in his life, Shaykh Yusuf’s outlook appears to have been shaped by his exposure to a variety of Ṣūfī teachers. As a youth in his native South Sulawesi, he studied Arabic, *fiqh* (Islamic jurisprudence), *tawhīd* (Islamic theology) and *taṣawwuf* (Islamic spirituality) under Indonesian and Arab teachers such as Sayyid Bā ‘Alawī ibn ‘Abdullāh al-‘Allāmah al-Tāhīr and Shaykh Jalāl ad-dīn Aidid. The latter was the progenitor of a school known as *Tarekat Bahr al-Nur* (The path of the ocean of divine light). In 1644, Shaykh Yusuf left home to further his studies. He arrived firstly in Banten where he was to form a lasting connection with its royal court, in particular with the heir

to the throne, Pangeran Surya, who was later to become known as Sultan Ageng Tirtayasa. He was then part of a mission that was sent from Banten to Aceh to seek answers on some critical issues pertaining to Šūfism from the renowned Šūfī scholar and authority, Shaykh Nūruddīn Ranīrī (1590–1658). Shaykh Yusuf may have eventually met up with Shaykh Ranīrī in Gujarat, India and was initiated by the latter into the Qādirī Šūfī Order. In Gujarat he also had the privilege of studying under Shaykh Ranīrī’s own spiritual mentor, Sayyid Abū Hafs Bā Shaybān (d. 1656). From Gujerat he sailed to Nuhita, Yemen where Shaykh Muhammad ‘Abdul Bāqī al-Mizjāji (d. 1074/1664) initiated him into a branch of the Naqshbandi order that espoused Shaykh ibn ‘Arabi’s doctrine of *Waḥdat al Wujūd* (the Unity of Being). In Yemen, too, Shaykh Yūsuf was initiated by Sayyid ‘Alī al-Zabīdī into the Bā ‘Alawī” Šūfī order. He then travelled to Medina where he studied for at least nine years, up until 1664.

The philosophy of Shaykh ibn ‘Arabī (1165–1240), the renowned Spanish mystic, plays a crucial role in Shaykh Yusuf’s writings and it appears to have held strong sway among a number of key scholars in Medina at the time that Shaykh Yusuf studied there. In particular, it appears that Shaykh ibn Arabī’s philosophy, as mediated via Muḥammad ibn Faḍlullāh al-Burhānpūrī’s *Tuḥfatul Mursalah ilā Rūḥ il Nabī* (A gift sent upon the spirit of the Prophet ﷺ), was already influential among scholars in the Malay world (Shaykh Yusuf too refers to this influential text) and they consolidated their understanding of this mystic work while studying in the Hijāz. As his name indicates, Shaykh Burhānpūrī (d 1029/1620) was a resident of Burhanpur in India although he taught in Medina for a while. He was a close friend of Sayyid Šibghat Allāh ibn Rūḥ Allāh Jamāl al-Barwajī (d 1015/1606), originally of Baruch in India but who later became a resident and prominent teacher in Medina. Sayyid Šibghatullāh, a leading Shaykh of the Shaṭṭārīyyah Šūfī order, was the teacher of among others, Shaykh Aḥmad al-Shinnāwī (975–1028/1567–1619), who together with his most famous disciple, Shaykh Aḥmad al-Qushāshī (d. 1071/1661), were to play a prominent role in spreading Sayyid Šibghatullāh’s teachings in Makkah and Medina. These teachings were also spread among Indonesian students, such as Shaykh Yusuf, who came to study in these cities. Shaykh Yusuf was indeed initiated into the Shattariyah Šūfī order by Shaykh Qushāshī’s most prominent student, the Kurdish Shaykh Ibrahim al-Kurānī (1023–110/1614–1690), another champion of the doctrine of *Waḥdat al Wujūd*.² It is critical to understand, though, that all the scholars mentioned taught and had expertise in many other branches of Islamic learning, and therefore their teaching of the Unity of Being philosophy was integrated into their general teaching of the well-known Islamic disciplines. *Waḥdat al Wujūd* was, in a profound sense, an extension of the training they had received in these disciplines.

During his sojourn in the Middle East, when Shaykh Yusuf visited the tomb of Shaykh ibn ‘Arabī in Damascus, he was initiated by the Imam of the Ibn ‘Arabi mosque, Shaykh Abū Barakāt Ayyūb al-Khalwati (994–1071/1586–1661), into the Khalwati Šūfī order. This is the order with which his name is most closely associated and by which he was given the honorific title *Tāj al-Khalwatīyyah* or “Crown of the Khalwatis”.

Upon returning to South East Asia in approximately 1667, he was persuaded by the now Sultan Ageng to settle in Banten, where he became the *Shaykh al Islām* (the chief authority on Islam at the court). Sultan Ageng and Shaykh Yusuf engaged in anti-Dutch foreign policy, and supported uprisings against Dutch authority near Melaka, in Ambon and in

West Sumatra. However, one of Sultan Ageng's sons, 'Abdul Qahhār, was supportive of the Dutch and the Vereenigde Landsche Ge-Oktroyeerde Oostindische Compagnie (VOC), also known as the Dutch East India Company (DEIC), took advantage of this court intrigue to march on Banten in 1682. After evading capture for a year, Shaykh Yusuf and Sultan Ageng were eventually caught with the latter jailed by his son. After initially being sent into exile in Batavia, Shaykh Yusuf was then exiled to Ceylon (Sri Lanka) for ten years (1684–1694). It was in Ceylon that he composed a number of his Ṣūfī treatises and where he also entered into discussions with a number of Indian Ṣūfīs on issues related to *Waḥdat al Wujūd*. Despite entreaties to the Dutch by the Sultan of Gowa, Abdul Jalīl, for Shaykh Yusuf to be returned to his homeland, the Dutch East India Company, seemingly fearful of the growth of an Islamic resistance movement in the Indian Ocean, exiled him and a band of his followers to their far-flung outpost of Cape Town, in 1694. He passed away in Faure (now called Macassar), Cape Town in 1699.³

A thematic discussion of his worldview

As mentioned previously, there are more than 50 treatises attributed to Shaykh Yusuf.⁴ For our translations in this book and the thematic discussion of his worldview that follows in this introduction, we have chosen 19 of his texts which are contained in a manuscript housed at the University of Leiden, in the Netherlands, namely, MSKBG 101, F Or A 13d UB Leiden. These texts are as follows:

1. Introduction
2. Providential Gift: A breeze from Ceylon (*Al Naḥḥat al Saylānīyyah fīl Minḥat al Raḥmānīyyah*), hereafter, referred to as;
3. The essence of secrets (*Zubdatul Asrār*) (ZA);
4. Consolation for the eyes (*Qurratul 'Ayn*) (QA);
5. Conditions of the verified gnostic (*Shurūt al 'Arīf al Muḥaqqaq*) (SAM);
6. The crown of secrets regarding gnostic realisation (*Tāj ul Asrār fī taḥqīq Mashārib ul 'Arīfīn*) (TATMA);
7. A Gift regarding the Virtues of Remembrance (*Tuḥfatul Amr fī Faḍīlatil Dhikr*) (TAFFDA);
8. The goals of the spiritual wayfarers (*Maṭālib al Sālikīn*) (MS);
9. The secret of secrets (*Sirr al Asrār*) (SA);
10. The gift of goodness to the people of innermost secrets (*Tuḥfat al-Abrār li Ahl al-Asrār*) (TALAA);
11. The method of remembering God (*Kayfīyyat al Dhikr*) (KD);
12. A saving bequest (*Waṣīyyah Munjīyyah*) (WM);
13. The sequence of remembering God (*Tartīb al Dhikr*) (TD);
14. The essential, indispensable existence (*Wājibul Wujūd*) (WW);
15. The specification of remembering God (*Ikhtisāṣkal dhikr*) (ID);

16. The meaning of existence (*Ma 'nā al Wujūd*) (MW);
17. The meaning of the phrase “There is no god but God” (*Ma'nā Qauli Lā ilāha illalāh*) (MQL);
18. Twenty attributes (*Ishrīn Şifah*) (IS);
19. The reality of the soul (*Ḥaqīqatul ul Rūḥ*) (HR); and
20. The permanent archetypes (*Al 'Ayān al-Thābitah*)⁵ (AT).

Three of these texts, however, have been taken from different manuscripts, also housed at Leiden, for the purpose of this translation. *Zubdatul Asrār* and *Sirr al Asrār* have been previously translated by Professor Suleman Dangor from Manuscript Or 7025 Universiteit Bibliotheque Leiden. For the sake of convenience, we have kept to the versions of these two texts as taken from the latter manuscript although these translations have been significantly edited for the purposes of this book. We have, further, decided to use another version of *Al 'Ayān al-Thābitah*, namely, the one found in MSKBG 108, F Or 13 b UB Leiden. The reason for this is that we are sure that the latter version can be definitively attributed to Shaykh Yusuf.

Altogether, these texts deal with overlapping content and form a representative sample of his work. This is confirmed by Shaykh Yusuf himself when, in one of his texts “The gift of goodness”, he summarises the essential teachings to be found in his treatises. He says that these are that the spiritual seeker should:

- Sincerely believe that there is “Nothing is like Him”;
- bring together *Sharī'ah* (Islamic law) and *Ḥaqīqah* (divine or mystical reality);
- remember Allāh abundantly;
- emulate the *Sunnah* (Prophetic ﷺ example) inwardly and outwardly;
- have good character with all creation;
- have a good opinion about people and about Allāh;
- not feel secure against the plan of Allāh; and,
- be satisfied with divine decree (but not with sin).

Our own classification of the prominent themes in his work resonates with this summary. We believe that these themes may be broadly divided into two parts. These are themes that deal with the mystical path (*tarīqah*) and themes that deal with mystical reality (*Ḥaqīqah*).

Themes that deal with the mystical path coalesce around the importance of remembering God constantly, the manner of such remembrance as well as its conditions; the requirement to show fidelity to orthodox Islamic beliefs and to adhere to Islamic law (*Sharī'ah*); the requirement to follow the Prophetic ﷺ example (*Sunnah*) both inwardly and outwardly; the importance of fealty to one's spiritual master; the importance of showing satisfaction with divine decree and ordinance (although to be displeased with sin); the need to inculcate good character; that state politics is beneficial only in so far as it nurtures the soul – otherwise it is better to withdraw from such politics; that the spiritual seeker should always think the best of other people and of God; that they should simultaneously have a healthy fear of God; and that they should follow the spiritual quest with humility.

To add to these themes, the themes that deal with mystical reality centre around the full awareness that only God is the real existent and that everything else does not, in reality have any independent existence; everything else are but manifestations of God's reality; that it is through God's manifestations that creation comes to know Him; the perfect human being is one who is continually conscious of God's reality and therefore is able to witness God in all things; that the heart of such a human being is the Throne of God; as such, the possessor of such a heart is involved in an intimate relationship to God; that the goal of the spiritual quest is extinction (*fanā*) of the consciousness of one's self and residing in a state of permanence (*baqā*) with God; and that consciousness of the self results from distance to God and that such consciousness is the deeper root of sin.

Part 1: Mystical Path

Centrality of *dhikr*

For Shaykh Yusuf, the goal of the human being is immersion in Allāh which is attained by remembering Him continuously.⁶ Such remembrance is urged by Qur'ānic verses such as "Remember Me and I will remember you" as well as *aḥādīth* (Prophetic ﷺ sayings or the singular form, *ḥadīth*) as quoted by Shaykh Yusuf, such as "I take for My intimate friendship one who never grows lax in remembering Me. He has no other affliction except Me. He does not give preference to anyone in the creation above Me."⁷ Remembrance of Allāh (*dhikr*) goes hand in hand with contemplation. But these practices must be pursued together with adherence to the requirements of *Sharī'ah* (Sacred Law). When pursued in such a way, and when strengthened by *Ḥaqīqah* (the inner accord with Reality or mystical Reality), these practices lead to the cultivation of the perfect human being (*al-insān al-kāmil*).⁸

Shaykh Yusuf provides specific directives with regard to *dhikr*. For example, he mentions five etiquettes prior to *dhikr*. These are: repenting from all sin; being in a state of ritual purity; being silent except for the *dhikr*; seeking Allāh's help through one's spiritual guide (Shaykh); and knowing that drawing from one's Shaykh is actually drawing from the Prophet ﷺ since the Shaykh is the viceregent of the Prophet ﷺ.⁹ He also provides copious guidance on the types and times remembrance. So, after emphasising that remembrance takes place after all the requisite acts of worship are fulfilled, he recommends that the formula "There is no god but Allāh" be recited at least 400 times a day. He says that doing less than that would be "dishonesty on the spiritual path" as it would constitute miserliness. Likewise, salutations upon the Prophet ﷺ should be sent at least a hundred times. He also provides a structure of litanies to be recited throughout the day, many of these based on the *Sunnah*¹⁰, as well as encouraging the reading of famous litanies, such as the *Ḥizb ul Baḥr*, written by particular saints. He also encourages fasting three days a month which, aside from being a *Sunnah*, would appear to enhance the spirit in which this remembrance should be undertaken.¹¹ It does appear that these directives may have been specifically given to his students.

Dhikr for Shaykh Yusuf has different levels: that of the heart (*qalb*), of the soul (*rūḥ*) and of the innermost essence (*sirr*).¹² These appear to speak to the different capacities of those undertaking the practice. Yet the purpose of the practice is the same, which is to totally immerse one's self in Allāh and thus to see Him everywhere.¹³ But, as Shaykh

Yusuf repeatedly reminds us in his writings, this seeing must be predicated on the *Sharī'ah*, specifically, the Qur'ānic verse, "There is nothing like unto Him" [Qur'ān 42:11]. For a recurring theme in his writing is that while the spiritual seeker needs to see God in everything, creation is not God. Shaykh Yusuf comments that whoever holds on to this verse will have Allāh and His Prophet ﷺ as his or her Shaykh, therefore reinforcing fidelity to the parameters of Islamic orthodoxy in the spiritual quest.

Fidelity to Sunni orthodoxy

Shaykh Yusuf received his education in Islam with scholars who resided in the very heart of Sunni orthodoxy. He, for example, described his spiritual mentor as "*Shāfi'i, Ash'arī and Khalwatī*."¹⁴ The first epithet indicates fidelity to one of the four Sunni schools of law and the second to one of its two schools of theology. The third indicates his affiliation to a specific Ṣūfī order but its placement reinforces the theme that Ṣūfism takes place within the bounds of Sunni orthodoxy. It is crucial that we see Shaykh Yusuf's mystical ideas as following in a straight line from this orthodoxy.

In fact, he makes it clear that the traveller on the spiritual path must first rectify any false beliefs about the divinity. As a corollary to this, he states that the fundamental belief that the seeker must imbibe in this regard is that "There is nothing like unto Allāh".¹⁵ In addition, he devotes one of his texts to the discussion of God's attributes in typical Asharite fashion¹⁶ and encourages the study of other orthodox theological texts such as the '*Aqīdah Sanūsīyyah*'.¹⁷ This is part of his broader emphasis on the seeker who is adhering to the requirements of the *Sharī'ah*. The *Sharī'ah*, he says, is like the body while the pursuit of reality (*Ḥaqīqah*) is like the soul. Just as body and soul together constitute the human being, both *Sharī'ah* and *Ḥaqīqah* are integral to the mystical quest. *Sharī'ah* is indeed the outward form of *Ḥaqīqah* while the latter is the essence of the former, differing only in "name and trace."¹⁸

The adherence to *Sharī'ah* and *Ḥaqīqah* entails adhering to the *Sunnah*, the Prophetic example, "inwardly and outwardly"¹⁹. One who fails to follow the *Sunnah* in this way is both "misguided and misguiding".²⁰ It follows then that a spiritual guide is characterised by adherence to the *Sunnah* in this manner and guides others to such adherence. And once one starts to "pray like them, fast like them, taste of their food and understand their discourses" then one starts to tread the path of 'truth and happiness'.²¹

Shaykh Yusuf maintains that immersion in Allāh is no excuse for not adhering to the outward form of the *Sharī'ah* and statements of saints that are in apparent conflict with the Sacred Law are to be disregarded.²² No matter what one's spiritual state, the servant remains the servant and the Lord remains the Lord. "There is nothing like unto Him" remains the foundational verse for interpreting spiritual experience.²³

Fidelity to one's Shaykh

We have seen that Shaykh Yusuf considers one of the prior etiquettes of *dhikr* to be seeking help through one's spiritual guide, or Shaykh, and knowing that in doing so one is actually drawing from the Prophet ﷺ of whom the Shaykh is a deputy. This is enough to show the exalted status which should be accorded by the spiritual seeker to his or her Shaykh. Shaykh Yusuf makes it clear that the spiritual traveller is required to show absolute fealty to

the Shaykh, even if the guide falls into error.²⁴ This is because infallibility is not a condition for being a Shaykh. Shaykh Yusuf saliently quotes Shaykh Ibn ‘Arabī, whom he calls the leader of all gnostics, in this regard: “Be very careful in case any thought about opposing your spiritual guide occurs in your mind; even if you see him conducting himself contrary to the religious law.”²⁵

He further adds if one were to purify one’s intention by doing things purely for the sake of Allāh and following the *Sunnah* both inwardly and outwardly, remembering God continuously, and demonstrating patience and earnestness on the path, then one is primed to become a friend of Allāh. However, the pre-condition for becoming such is that one comes under the direction of a spiritual guide otherwise all of this is void. The reason given by Shaykh Yusuf is the following *ḥadīth* ascribed to the Prophet ﷺ: “Knowledge is taken through learning” and “The one who has no Shaykh, Satan will be his Shaykh.”²⁶ Pertinent in this regard is a story Shaykh Yusuf narrates regarding the great saint Junayd al Baghdādī. When Shaykh Junayd, known as the leader of the Sūfīs (*Sayyid al Tāi’fah*) was asked as to how he attained to his eminent spiritual stations, he replied, pointing to his cheek “By placing this on the doorstep of my Shaykh for forty years.”²⁷ The Shaykh, then, is the indispensable means to God.

Acceptance of divine decree

Acceptance of divine decree (Allāh’s will) is a fundamental tenet of Muslim belief, but as elaborated by Shaykh Yusuf it becomes part of the spiritual seeker’s very being, which shapes the way he or she looks at reality at every moment. He frequently quotes Qur’ānic verses relating to such acceptance, impressing upon such a seeker the need to remain actively conscious of this tenet. And so, for example, in his *Zubdatul Asrār*, he consecutively cites the following verses: “But Allāh has created you and whatever you make”²⁸, “But you do not will except as Allāh wills”²⁹, “Allāh has power over all things”³⁰, and “Say: All things are from Allāh”³¹.

For Shaykh Yusuf, such acceptance means that one does not take exception to the deeds of people, whether good or bad. Allāh is the creator of every act and so in reality we are witnessing the unveiling of His decree, power and will.³² This, of course, as per the orthodox Sunni understanding, does not mean fatalism. Shaykh Yusuf’s life is itself proof that belief in divine decree does not foreclose resistance. Nor does belief in this tenet mean being satisfied with sin.³³ Indeed, though both good and evil are created by Allāh, one ascribes only good to Him and not evil as per a *ḥadīth* quoted by Shaykh Yusuf.³⁴ Further, if one guards one’s soul, one will not become adversely affected by divine decree. Shaykh Yusuf quotes the following Qur’ānic verse in this regard: “O you who believe! Guard your own souls: If you follow (right) guidance, no hurt can come to you from those who stray”³⁵ [Qur’ān 5:105].

These conditions aside, if one adopts the attitude of seeing all things because of divine decree, this will open the door to spiritual felicity. One then starts seeing creation as a manifestation of Allāh’s names and attributes or, in other words, as a divine unfolding. One willingly submits to this unfolding by demonstrating patience in times of tribulation, gratitude when being favoured, and putting one’s trust in, and showing contentment with

God at all times. One willingly accepts that to which God, “the All-Just, the All-Wise”, drives you to.³⁶

The acceptance of divine decree is also connected to the cultivation of good character. This is because if one starts witnessing creation as the manifestation of Allāh’s names and attributes, then it becomes imperative to display good character towards creation. By good character, Shaykh Yusuf means clemency of the heart, of speech and of conduct.³⁷ He quotes the well-known *ḥadīth* of the Prophet ﷺ in this regard: “I have not been sent except to perfect good character”. However, good character is not necessary only in relation to creation but also, and more so, to Allāh. Displaying good character towards Allāh means entrusting all one’s affairs to Him and accepting His decree.³⁸ In so doing, we have come full circle because the acceptance of Allāh’s decree is a basic tenet of Muslim belief, but its experiential realisation also marks the success of the spiritual quest.

Perhaps the most evocative examples of the emphasis that Shaykh Yusuf places on the acceptance of divine decree can be seen in some of the litanies he recommends his disciples to recite. The following instruction taken from “*Tartībul Dhikr*” points the disciple to a greater consciousness of Allāh’s control over all things:

Then he says: ‘*Lā ilā ha illāh waḥdahu lā sharīkalahu laḥul mulk wa la ḥul ḥamdu yuḥyī wa yumītu wa huwa ‘alā kullu shay’in qadīr*’ (There is no god but Allāh, He has no partner, to Him belongs the Dominion and to Him belongs all Praise, He gives life and He gives death, and He has power over all things). Then he supplicates as follows: ‘Oh Allāh! None can prevent what You give. And none can give what You prevent. And none can turn back what You have decided and riches cannot help a wealthy person against You. And there is no strength nor power except with Allāh, the Exalted, the Magnificent.’³⁹

Following the path with humility

Shaykh Yusuf states that one cannot judge people on the basis of their outward sins since one does not know their state of forgiveness with Allāh. He also states the Ṣūfī maxim that it is better to be in a state of regret because of one’s disobedience than being proud of one’s obedience.⁴⁰ Such an attitude is tied to *ḥusn ul ḥann*, that is, thinking well of others. The spiritual seeker must always think that everyone else is better than him or her.⁴¹ This is because it is believed that cherishing good thoughts about fellow people leads to good, positive thoughts about Allāh.⁴² In this regard, Shaykh Yusuf quotes the *ḥadīth qudsī* (divinely inspired revelation expressed as a saying in the Prophet’s ﷺ own words) that runs: “I (Allāh) am what My servant thinks of Me.”⁴³

Withdrawal from politics

In Shaykh Yusuf’s view, scholars and rulers complement each other in a healthy politic. Rulers uphold the *Sharī’ah* while scholars provide spiritual guidance to the state. Shaykh Yusuf states the standard Sunni view that an impious ruler cannot be dismissed as long as he maintains the health of the state. On the contrary, even if a ruler is personally pious, he should be dismissed if his rule leads to the deterioration of the state.⁴⁴

However, it appears that Shaykh Yusuf believed that the deterioration of the Muslim state at his time, perhaps because of colonialism (although he does not mention colonialism by name) was becoming almost an inevitability. Under those circumstances, Muslim rulers needed to exercise discretion and seek to ensure that, at the very least, the basics of the *Sharī'ah* were still operational. It also appears that Shaykh Yusuf did not see scholars as neatly complementing rulers under these conditions. Rather, he advocates for a withdrawal from “general matters”, meaning matters of the state, and that one’s focus should be redirected to the care of one’s self. This is because the times had become “corrupt”.⁴⁵

Shaykh Yusuf quotes various *aḥādīth* to support his view on this matter. In one of these the Prophet ﷺ is reported to have said: “If you notice observance of greed and passion, and you see everyone following his own opinion and remaining self-conceited; then guard your soul and leave alone general matters”.⁴⁶ In another he is reported to have said: “A time will come when the best of you will be those who do not enjoin good on others nor prevent them from wrong doing”.⁴⁷ He also quotes the Prophet ﷺ as saying: “If you see miserliness and whim being followed, and everyone acts according to his own view, then stick to yourself and leave of the general matters”.⁴⁸ In Shaykh Yusuf’s view of his context, he believed that “all of this [was] undoubtedly occurring in these times of ours.”⁴⁹

Of course, it is highly doubtful that Shaykh Yusuf is advocating a complete withdrawal from politics altogether. Rulers would still need scholars even if their only concern was just to keep alive the basics of the *Sharī'ah*. But Shaykh Yusuf clearly believed that the care of the self was being imperilled by state politics and hence advocated disentanglement from the latter.

Part 2: Mystical Reality

God is the Only Essentially Real Existent

The goal of the spiritual path is to connect with Allāh. By advancing on this path, he or she will come to know that, in reality, Allāh is the only Existent and that all else has no existence in itself, though they take the outer form of “existence”. This does not mean that everything apart from Allāh has no reality. However, their “reality” has to be seen in relation to *the* Reality of Allāh. In a metaphor used by Shaykh Yusuf, everything apart from Allāh has a shadow-form existence. The shadow-form has no substantive existence in itself, though its manifestation is real enough.⁵⁰ Put another way, the only indispensable reality is Allāh and our shadow existence is merely an emanation of that Reality of Allāh. However, we do not dwell in Allāh – our forms are “real” enough as shadows. Through this understanding, one can see that the Lord (Allāh) remains the Lord and the servant (the creation of Allāh) is always the servant.⁵¹ As ever, Shaykh Yusuf is very conscious of adhering to Sunni orthodoxy.

This notion of shadow-forms brings into play a concept of relative existence or possibilities. There is, on the one hand, pure existence, namely, Allāh, Whose non-existence is an impossibility. On the other hand, there is sheer non-existence, namely, partners to Allāh, whose existence can never be fathomed. In between are possibilities, namely, that which is not yet existent but which God can bring into existence or which He can keep non-existent. If He wills that they come into being, He causes a copious manifestation of

His Light upon these entities and thus they become “existent”. However, they come into existence after not having existed and so their *essence* is non-existence. The essence of Allāh and the essence of created beings and objects are therefore opposed and the latter can never be partners to the former.⁵²

The spiritual seeker must become aware of this essential non-existence of himself or herself if they are to attain the divine presence. They accomplish this by abstaining from various levels of forbidden acts. At the level of Sacred Law (*Sharī'ah*), they must abstain from all outwardly forbidden acts. At a higher level they should also abstain from inclining towards evil in their hearts. And at the highest level, which is the level of absolute, divine, mystical reality (*Haqīqah*), they should abstain from the evil that considers their own existence as independently real. It is only then that they reach the Holiest of the Holy.⁵³ Shaykh Yusuf encapsulates this graded awareness as follows:

Based on the preceding argument we can say that performance of a deed seen as sinful by the *Sharī'ah*, or an ugly heart or the consciousness of an independent reality to the body - the existence of all these is prohibited for a person who aspires for the Divine Presence because their ontological status is in non-existence...⁵⁴

Creation is a manifestation of God's reality

If God is essentially the only real existent, then it would appear to follow that all other “existences” are but manifestations of that divine existence. However, this is not a simple logical realisation because our self has a tendency to consider itself independent. So such a realisation is a result of a spiritual quest in which the self is trained to know its location within reality. And once the self knows this location, it *ipso facto* will know this absolute reality as per the famous *hadith*: “Whoever knows himself knows His Lord”. As Shaykh Yusuf notes, this is the self's arrival at the knowledge that it does not in reality exist but is continuously dependent on the truly Existing for its existence.⁵⁵ Indeed, he or she will know that all creation is a manifestation of Allāh's reality - “by Allāh, with Allāh and in Allāh...”⁵⁶

The modality for this manifestation is via a domain called “permanent archetypes” (*a'yān thābitah*). Created beings and objects are first lodged in archetypal form with God before being manifested in the external world. So, for example, the human form moves from non-existence to its first, internal manifestation. This first manifestation is that as a permanent archetype. The second manifestation of the human form occurs in the external world.⁵⁷

The notion of permanent archetype also appears to be tied to the notion of intimacy with God and to a home prior to our external world. Those who, through spiritual practice in the external world, re-achieve such intimacy are God's “secret” (*sirr*) amongst creation. They are described as “perfected human beings” (*insān kāmil*) who embody the *ḥadīth* “The heart of the believer is the Throne of God”. Spiritual practice, of course, is not to be merely related to formal exercises but involves a continuous transformation of the heart. Shaykh Yusuf quotes the famed spiritual master, Shaykh ‘Abdul Qadir al Jilani, who stated that the elevated states mentioned are not reached through prayer and fasting (although these are

clearly necessary), but through “generosity of spirit, humility, soundness of the heart and fulfilment of promises”⁵⁸.

Creation as a manifestation of God’s reality is also linked to the doctrine of “Unity of Existence”. This doctrine, as we have seen, is associated with the famous Šūfī, Shaykh ibn ‘Arabi, whom Shaykh Yusuf considers to be one of his masters. This doctrine is neatly captured in the following quote taken from Shaykh Yusuf:

As far as this entire world is concerned, prior to its creation, it was contained within the oneness of Allāh just as the tree is contained within its seed. Likewise, all existents, after their manifestation in creation, are like trees, leaves, flower and fruit in terms of the fact that by themselves they have no existence but their being is found in the seed. Thus all things, prior to their existence to the phase following their existence are not detached from Allāh, the Exalted just as the tree is not detached from the seed.⁵⁹

Immersion as goal of spiritual quest

There is then, an inherent, organic connection between God and creation and the goal of the human being is to reconnect with God in an intimate way. This is precisely the purpose of the practice of *dhikr*, namely, that one becomes fully immersed in Allāh. By cultivating this practice, one loses consciousness of one’s self existing as an independent reality; rather, one witnesses all things in relation to divine effect, “be it your statements, your states or your very existence itself”.⁶⁰ Put another way, one is drowned in the presence of God, one’s self-consciousness having been extinguished (*fanā*), with one now residing continuously (*baqā*) in God.⁶¹

This loss of self-consciousness means that one has realised one’s essential non-existence and, in doing so, the seeker attains the reality of faith. Shaykh Yusuf writes: “The reality of faith is to emerge from your metaphorical existence to your essential non-existence because Allāh has made essential non-existence a mirror to His Essence...”.⁶² The veil is thus removed and one sees reality as it is, namely, that there is no real existent besides Allāh. One realises that “He is the first and the last, the manifest and the hidden in everything, with everything, for everything and over everything. Nothing resembles Him in all matters and states. He has no partner in His being, His attributes or His actions. He has power over everything.”⁶³ The endpoint of the spiritual quest reaffirms the fundamental tenets of Sunni orthodoxy.

In contrast to the loss of self-awareness, consciousness of the self emerges from a lack of connection to Allāh. This is because, as noted above, in truth one is essentially non-existent. The root of sin is to be found in self-consciousness, namely, the perception that the self has an independent existence. Sin, whether relating to disobedience through limbs or the disobedience of the heart, proceeds ultimately from love of this self. This is because it is this consciousness of self that is the source of enmity with God. Sin, in other words, is adversarial to God and it is adversarial because it gives the illusion of essential existence to the body and the external world more generally.⁶⁴

This overview of the major themes found in Shaykh Yusuf’s life leads to a very significant paradox: despite his rather eventful political life, the majority- if not all- of Shaykh Yusuf’s writings contain no mention of the Dutch. They seemingly concern very

“abstract” metaphysical discussions on the meaning of existence and the nature of the self rather than his very “real” confrontation with this colonial power. This omission of the Dutch becomes especially evident given the fact that we know that a number of such treatises were composed during his Ceylonian exile and thus at the height of such confrontation.⁶⁵ Why is this the case? How do we explain this seeming paradox? How could he simultaneously be so “political” and “non-political”?

The relationship between Shaykh Yusuf’s worldview and his politics

I would like to argue that we need to explore this paradox by seriously taking account of the *content* of Shaykh Yusuf’s work. The content is not merely incidental to Shaykh Yusuf’s political activities but it forms the basis for the way he viewed and engaged with the Dutch. His focus, seeing reality as a manifestation of divine acting and divine decree, meant that the Dutch are seen as elements among other elements in the cosmic unfolding of this acting. Based on his discussion of the self, the identity of the Dutch as “Dutch” is of only secondary import; rather, the measure of judgement is not based on their or anybody else’s identity, but on the awareness of the location of self and of its relationship to what is seen as divine reality. Shaykh Yusuf’s association with Sūfī teachers, particularly those of the Unity of Being School associated with Shaykh ibn ‘Arabi was pivotal to shaping this vision and is subsequently reflected in his own works. The goal of this school, as with other Sūfī schools, is to make its interpretation of the Qur’ān’s cosmology – its view of time, space and causality – a lived reality in the spiritual seeker’s life as distinct from a mere formal observance. In this regard, politics is not real because, *in reality*, it is not “real” since it cannot “cause” things. And so one has to live as if it is not real in itself, but see it as a manifestation of divine acting. Shaykh Yusuf strives to be in accord with that metaphysical reality, irrespective of the accidents of history and of place. And so it is noteworthy that he describes his exile to Ceylon, not as a product of conflict with the Dutch, but as a result of “divine decree and wisdom”.⁶⁶ This view of causality is, of course, predicated upon particular conceptions of time and of space. Given ubiquitous divine acting, time is always occurring in a “now”. The events of history are simply of passing concern. And given that all existents are but shadows of the permanent Existent, the space of the physical universe is equally ephemeral as existents proceed from, and return to, their “home” in another space and time. And so, from such a perspective, the primary question always is: where are those existents *now* (in relation to that ‘home’)?; and not, what caused us to arrive at this point in history?. This is because all “causes” and events are in reality the effects – the shadows – of *the Cause*. I believe that we should see Shaykh Yusuf’s focus on seemingly abstract metaphysics as guided by such an orientation.

What are the consequences of such a position? I think that Shaykh Yusuf’s thought leads us to focus on something more elemental than our identities; namely, the nature of the self that is imbricated in that outward identity, whether that identity is nationality, religion or otherwise. In other words, what are the deeper structures within our human composition that locate our actions as existents, in particular as *human beings*, as distinct from our actions as particular *identities*? What is the nature of the self and its location in reality?

How do we foster, control and direct our feelings of anger, envy, love, patience and so forth which forms an intrinsic part of that self in the light of that reality? How do our responses to these elemental questions guide our attitudes, desires and practices? How do we train the self to seek the desires that are consonant with our metaphysical ideal? Stated more banally, while both Indonesians and the Dutch had specific identities, in terms of religion, regions of origin, languages and culture, their actions were not defined by these identities per se but by the elemental fact of being human. And so *both* Dutch and Indonesians were capable of courage and fortitude, *both* were capable of treachery and cowardice and emotions across the full range of human potentiality and fragility. Of course, issues of identity interact and influence this elemental level, but my point here is to bring this level into conversation with issues of identity. And so the result may be more a conversation with one's self rather than a conversation with the Other.

We also need to circumvent the charge that this retreat to the self was a way of coping with colonial power. The school of Shaykh ibn 'Arabī (1165–1240) predated the colonial entry into the Muslim world and by the time of Shaykh Yusuf had consisted of a rich tradition of teachers and doctrines. Shaykh Yusuf's own entry into the world of Shaykh ibn 'Arabī was via this tradition. He had teachers such as Shaykh Nuruddīn Ranīrī and Shaykh Ibrahīm Kurānī who were known as experts in the school of the Unity of Being and there were interpretive texts that he studied under these teachers such as *Tuhfatul Mursalah* by Shaykh Muhammad ibn Fadlullah Burhanpuri (d.1620). Shaykh ibn 'Arabī himself has distilled his doctrine from the teachers that preceded him. This is a doctrine that is essentially distilled from the Qur'ān as evidenced by, "To Allāh belongs the East and the West: Whithersoever you turn, there is Allāh's Face" [Qur'ān 2:15], "And it was not you who threw when you threw but it was Allāh Who threw" [Qur'ān 8:17].

This school continued to thrive at the height of the colonial era as well. Here we may refer to figures such as the Algerian Emir Abdul Qadir Jazairi (d.1883), who indeed drew sustenance from the teachings of Shaykh ibn 'Arabī in his confrontation with the French; and Pir Mehr Ali Shah (d.1937) of Rawalpindi in Pakistan. And while colonialism is at least formally dead, the school of thought that informed Shaykh Yusuf's worldview continues to be an inspiration for many spiritual seekers to the present day. The point here is that this school of thought of the Unity of Being has its own tradition of teachers, texts and interpreters, both ancient and contemporary. The Unity of Being continues quite independently of historical "realities" and that, by the nature of the school itself, locates those "realities" within an overarching scheme of existence. Colonial power was always going to be ephemeral within such a scheme.

What kind of political structures does a focus on this elemental level inaugurate? For an answer to this question, we certainly cannot look at direct politics. The elemental questions discussed by Shaykh Yusuf do not operate within the conventional categories that signal the domain of politics. The current concept of civil society is also not particularly helpful since the focus on elemental structures does not even *seek* to influence direct politics.

However, it is inevitable that Shaykh Yusuf's teachings would need institutions such as mosques, teaching circles and Sūfī lodges that focus on transmitting the worldview with which he was associated. These institutions would help to guide the seeker to the proper ordering of those elemental structures that is, an ordering that is consonant with the metaphysical ideal espoused by Shaykh Yusuf. And these institutions, by their very

existence, have political implications. And so among such political consequences, direct confrontation, *jihād* against the Dutch in Shaykh Yusuf's case, may have been necessary if it was warranted by the circumstances. For this metaphysical ideal is, as we have seen, contingent upon following the *Sharī'ah* and the latter may require *jihād* as a duty when those circumstances are present. But what we wish to argue here is that *jihād* or direct political confrontation is an *outcome*, or an effect of institutions that are geared to the proper organisation of these elemental structures, to the care of the self (to use a Foucauldian term), not politics for politics sake.⁶⁷ The purpose of *jihād* or the reason it is deemed a duty, is the preservation (or perpetuation) of institutions that, among other things, foster the metaphysical ideal. When he engaged the Dutch in confrontation, Shaykh Yusuf was concerned with preserving an ethico-social framework that fostered the care of the self, since a knowledge of the self is believed to be foundational in navigating Reality, and he was not confronting the Dutch *because* they were Dutch. That is why he seldom appears to mention the Dutch in his written texts, if at all.

What does this preservation of the self achieve? In brief, Shaykh Yusuf's focus on the care of the self or in his case the self's cultivated knowledge of its position in the metaphysical scheme of things, may be retrospectively looked at as a way of resisting being inscribed into the logic of the state.⁶⁸ The modern state, as Charles Taylor⁶⁹ has taught us, relies on a conception of society as one that is based on mutual exchange. The human being in this conception is reduced to a *homo economicus*. Shaykh Yusuf's unrelenting focus on metaphysical reality resists this reduction of the human being. Indeed the necessary institutions that follow from his teachings, through their own techniques of socialisation as distinct from the forms of socialisation encouraged or even countenanced by state logic, continued to hold out the possibility that an engagement with Reality is the most effective basis with which to resist the *philosophy* that underpinned colonial rapaciousness. The Dutch East India Company was made possible precisely because of this changing conception of the human being.⁷⁰ Resistance to this emerging conception may have also required one, under particular circumstances, to withdraw from politics. This withdrawal was a decolonial act and a way of ensuring that the state would not reduce one's conception of the self to that of an automaton within the modern state. For if the philosophical origins of colonialism are to be located in the postmedieval view of the self as sovereign and self-choosing (a view that was foundational to capitalism) then a withdrawal from the hegemonic state of affairs associated with this modern conception of the self is a withdrawal that, in turn, fosters a very different view of the self's location in reality. It is, in a certain sense, the most radical, decolonial act of all.

I think that "withdrawal" from general affairs of society should not be taken in a literal sense. Monasticism, as a general rule, is alien to Islam and Shaykh Yusuf is addressing the spiritual seeker at a particular stage in his or her journey. Such a recommendation generally means that they should not purposely set out to be involved in politics and rather be concerned with their personal selves; however, if they happen to fall into politics without their choosing and without ambition, there would be no objection to this. Indeed, such involvement may be required by *fiqh* and Shaykh Yusuf's own involvement with the Sultanate of Banten is well-known. Even if Shaykh Yusuf believed that political conditions, due to increasing colonial hegemony, had changed to such a degree that the involvement as he had had previously with Sultanate was now untenable, his fidelity to

orthodoxy, particularly with its notion of *ahl ḥall wal ‘aqd* (Islamic legal scholars that help influence the sphere of politics), would mean that such withdrawal could not have been meant literally. In fact, he explicitly says that the *Sharī‘ah* can only be implemented by wise rulers.⁷¹ Rather, “withdrawal” more probably refers to an attitude of disinterest that needs to be cultivated by the spiritual seeker and a realisation that the furtherance of the religion was not going to occur by working through the conventional channels of the state.

Towards a conclusion: Shaykh Yusuf’s thought through contemporary decolonial perspectives

Mahmood Mamdani has suggested that the decolonial project is best pursued through the cultivation of indigenous languages.⁷² Languages are associated with knowledge traditions and thus particular ways of being and acting in the world. Asserting that language allows it to shape reality in accordance with one’s own particular metaphysical ideal.

There is no doubt that Arabic was and is the organic language of Muslim scholarship. Shaykh Yusuf’s texts in Arabic, despite the increasing hegemony of the Dutch in the East Indies, ensured that the worldview of Islam, as taught via the tradition of *wahdat al wujūd*, would continue to be perpetuated even in the face of evanescent political losses. In fact, it is precisely this evanescence and the ultimate triviality of the political that is communicated by this worldview. And according to this worldview, politics is finally trivial because there is a greater quarry out there namely, the meeting with God, the journey to eternity and the defeat of the self. The vicissitudes of political glory or defeat are simply “divine tests” in this spiritual quest, having a particular location in metaphysical unfolding, but in themselves of no particular consequence. The journey continues irrespective of political outcomes. And it is a journey that is concerned with the bigger picture, but also involves religious duties associated with metaphysical reflection. These duties are contained in the *Sharī‘ah* and may at times involve warfare (*jihād*). Executing these duties in and of themselves have political implications because they shape the public sphere in their own way, even if their primary focus is not the political.

What we have emerging here, in terms of Mamdani’s scheme, is a decoloniality (even if it does not self-consciously describe itself in these terms) that challenges colonialism simply by continuing to assert another reality that is contained in the knowledge traditions of the Arabic language. Shaykh Yusuf opposed the colonial project not so much through direct confrontation (although that did have its place as a duty when conditions so warranted) but, more lastingly, because he ensured that the reality he believed in, which by its nature located and contained the colonial project in the bigger scheme of things, was continued through teaching. It is through participating in this reality, which was undergirded by its own particular language (and its transmission into various vernaculars) that was the underlying countervailing force against colonialism for the Muslims of Cape Town. Simply put, they were acting in another reality.

I believe that this acting in another reality and the absorption of the colonial project into this reality generated its own implications for relationships between the colonised and the colonists. As already noted, the metaphysical underpinnings of this reality meant that the Dutch were not seen in their capacity as “Dutch” but as aspects in the unfolding of this

reality. But there was a more ordinary, every day implication for the interrelationships between the two. As we have seen, the worldview of the *waḥdat al wujūd* school is deeply imbricated in the *Sharī'ah*. It is only via the *Sharī'ah* that this worldview can be 'activated' and properly maintained. And the *Sharī'ah* has an ethical dimension that determines such interrelationships and that is predicated upon normative categories. As archetypally enunciated by a scholar such as Imām Ghazālī, these categories are constituted by norms such as wisdom, courage, temperance and justice; together with an awareness of their opposites. These root virtues are to be developed through cultivation of qualities such as patience, gratitude, fear of God, self-reflection and so forth while an awareness of the opposite qualities works in tandem by avoiding vices such as gluttony, rancour, pride and love of material things, amongst others.⁷³

These categories would then naturally help inform the relationships of colonised Muslims with their Dutch overlords. What is particularly striking is that these ethical norms are not based on notions of identity. Vices and virtues are not restricted to any one group or religion, colonised or colonist or even colonialists.

I do not mean to imply that the notion of identity was not central to the relationship between the colonised and the colonists. This is obvious in a highly stratified, racialised colonial setting. And Muslims, on their part, would clearly distinguish themselves from "non-Muslims" for both theological and practical reasons (such as dietary considerations). This coincided with the difference between "colonised" and "colonists" (although with other sections of the "colonised" as well). But, within such formal divisions, such ethical schemata injected a universalising component into interrelationships. The Other does not always remain the Other but is reflected in one's self as well. This universalism mitigates the effects of group stratification and can shed light on the phenomenon of conversion to Islam, even among colonists, in the Cape colonial period. The acting out of a reality, which incorporates these ethical schemata, shapes the public sphere in its own particular way.

The fate of Shaykh Yusuf, then, was not simply subsumed under the colonial project. Quite the contrary, his metaphysical viewpoint allowed him and his followers to subsume that project in turn, to show its banality in terms of a higher order of things. Moreover, his was an *active* teaching of this viewpoint and one which was predicated upon following the *Sharī'ah*, the execution of which, via its ethical schemata for example, had political consequences, even if these consequences were oblique and even if the teaching was not expressly concerned with politics. Shaykh Yusuf's decoloniality was played out simply by acting on another reality, which was underpinned by its own language, its own view of the world, its own system of ethics and its own configuration of the self's desires and objectives. It was a reality, opposing as it did the *homo economicus* and the autonomous self on which this concept was premised, that offered a searing alternative to the colonial project.

The self-contained, self-assured nature of Shaykh Yusuf's endeavour and its blunt refusal to be inscribed by the imagination of coloniality since it had its own traditions and systems of thought and being in the world, brings to mind a remark by Achille Mbembe on transfiguration. Mbembe does not deny that certain forms of racial discrimination incapacitated victims' thought processes and their ability to relate to the world. And of course there is no denying, more broadly, the violence and weight of colonial history. However, for Mbembe, an inordinate focus on one's own pain obscures a tradition of black

critique that proposes a politics of transfiguration. This critique creates an entirely new political subject; or, we may say a new aspiration. And for Mbembe this archive around a new political subject has not been sufficiently explored.⁷⁴ I would like to suggest that the thought of Shaykh Yusuf, containing as it does the material to transfigure the human subject in a manner that cannot be subject to coloniality, forms part of such an archive.

But perhaps Shaykh Yusuf's self-sufficiency of thought is most clearly prefigured in the writings of another South African hero, Steve Biko. In Sithole's meditation on the freedom fighter:

It is clear in Biko's thinking that there is no need for the black subject to gravitate towards whiteness, but to be on its own. The dictum for blacks to be on their own has been one of the most enduring things in the philosophy of Black Consciousness, and near to it has been the issue of self-reliance and self-love. This then presents the very interesting dimension in this philosophical sketch that if existence is denied it will not be given, and if it happens to be given it will be *male fide*. Blacks have been given this point of entry into humanity by the philosophy of Black Consciousness, and it therefore means that it is up to them to create the existential rupture and the potent force through which not only the new humanism should come into being, but the rehumanisation in the decolonial spirit of creating new worlds and forms of lives.⁷⁵

In my mind there is little doubt that Shaykh Yusuf, by the self-sufficiency of his thought and the institutions it necessarily generated helped create new worlds and new forms of life. This thought and its institutional extensions generated new possibilities of what it means to be human and thus profoundly echoes what Sithole has called the "decolonial spirit".

In this spirit, it also needs to be mentioned that Shaykh Yusuf is a bridge between different worlds. He is, as mentioned, deeply respected to this day in both Indonesia and South Africa and has thus helped forge tangible political and scholarly ties between the two countries in the post-apartheid era. He had also, as we have seen, traversed various parts of the Middle East to seek learning that was subsequently taught and imbibed in Indonesian and South African contexts, thereby helping to profoundly shape the texture of Islam in those countries. Through journeys that were both voluntary and forced, Shaykh Yusuf cuts a transnational figure, not bound to any place but simply accepting and working within the reality in which he found himself. This is because it is clear from his philosophy that he saw his particular reality as an unfolding of a greater reality, the latter being his true concern. We are all travellers in this bigger scheme of things. Ultimately his teaching was simply to point to this greater reality as he saw it. In the current world moment of increasing chauvinism, boundary-making and particularism, it is a teaching worth considering.

Notes

1. "Yusuf" appears to be the most common spelling of his name in the literature and it is for this reason that we have chosen it to the diacritically correct, and thus rather more obscure, "Yūsuf". We have, however, spelt the names of Shaykh Yusuf's teachers in accordance with diacritical conventions.
2. For a seminal account of these scholars and the scholarly networks in which they were involved, see Azyumardi Azra, *The origins of Islamic Reformism in Southeast Asia* (Honolulu: University of Hawaii Press, 2004), 8–108.

3. Thomas Gibson, *Islamic narrative and authority in South East Asia: From the 16th to the 21st century* (New York: Palgrave Macmillan, 2007), 68–75.
4. See bibliography. These are found in various library and private collections in the Netherlands as well as Indonesia. A number of these texts contain the year 1186 A.H (1772) denoting the year the texts were copied.
5. MSKBG 101, F Or A 13d UB Leiden actually contains 21 texts. However not all of them can be definitively ascribed to Shaykh Yusuf. One, *Mirror for the scrupulous investigators* (*Mir'ātul Muḥaqqiqīn*) which, besides not containing any indication of its author, is rather divergent in its style from other works that we know can be attributed to Shaykh Yusuf and thus does not form part of the general thrust of his thought. The other text in the collection that we have not considered is “*Tanbīḥ ul Māshī*” whose author we know to be Shaykh Yusuf’s friend, Shaykh Abdul Ra’ūf al-Singkīlī (1615–1693). Shaykh Singkīlī’s thought definitively resonates with that of Shaykh Yusuf which is not surprising considering that they studied together in Arabia and within the same tradition. While a number of the other texts may not contain the name of Shaykh Yusuf, they contain the names of his teachers or associates and thus we can confidently assert that they reflect his worldview.
6. *ID*, 181 [The page numbers given here are those that are found in the original text].
7. *NS*, 19.
8. *QA*, 51.
9. *KD*, 112; *KD*, 112 ff.
10. See *TD*, 165 ff.
11. *WM*, 118.
12. *ID*, 180.
13. *ID*, 181; *TAFFDA*, 82.
14. *QA*, 50, 51.
15. *NS*, 2. See also *WM*, 115.
16. Namely, *Ishrīn Şifah* or “*Twenty Attributes*”. The title of the text famously refers to the twenty attributes that must be predicated of God in the Ash‘arī context.
17. See *WM*, 115. This is a standard text in the Asharite tradition originally penned by the Tlemcen scholar Muḥammad bin Yūsuf al-Sanūsī d.895/1490. There have been numerous commentaries on this work.
18. *QA*, 52.
19. *NS*, 26.
20. *QA*, 55.
21. *QA*, 54.
22. *SA*, 70.
23. *QA* 59.
24. *NS*, 26.
25. *NS*, 26.
26. *TALAA*, 111.
27. *ZA*, 48.
28. Qur’ān 37:96.

29. Qur'ān 76:30.
30. Qur'ān 2:20.
31. Qur'ān 4:78.
32. *TALAA*, 111. Shaykh Yusuf quotes the Qur'ānic verse “And the command of Allāh is a decree determined” in this regard.
33. *TALAA*, 110.
34. *WM*, 119. The ḥadīth is: “Good comes from Him and evil is not ascribed to Him”.
35. *WM*, 111.
36. *NS*, 8.
37. *NS*, 7.
38. *NS*, 7. Shaykh Yusuf practised what he preached. At the beginning of *Providential Gift*, which was written during his exile to Ceylon, he writes that they found themselves on Ceylon due to “Divine decree and wisdom”. See *NS*, 1.
39. *TD*, 169.
40. *NS*, 5.
41. *WM*, 118.
42. *NS*, 9.
43. *WM*, 118.
44. *QA*, 54.
45. *QA*, 6263.
46. Al-Tirmidhī, *Sunan*, 44:5, Report No. 3057 (Saudi Arabia: Dār al-Ta'şīl, [2016]).
47. Abū Shayba, *Kanz Al-'Ummāl*, 7:466, Report No. 37349. Both *aḥadīth* are quoted in *NS*.
48. Quoted in *TALAA*, 111.
49. *ZA*, 32.
50. *NS*, 22.
51. *WW*, 176177.
52. *MW*, 183.
53. *MW*, 185.
54. *MW*, 186.
55. *SAM*, 67.
56. *AT*, 203.
57. *AT*, 203204.
58. *SAM*, 68.
59. *MQL*, 191.
60. *ID*, 181.
61. *ID*, 181.
62. *MS*, 87.

63. *NS*, 23.
64. *MW*, 186.
65. See Azra's important comments on a substantial number of Shaykh Yusuf's works having been written on Ceylon. See Azra (2004:9899).
66. *NS*, 1
67. See Michel Foucault, *The hermeneutics of the subject: Lectures at the college de France 1981-1982*, trans. Graham Burchell (New York: Palgrave Macmillan, 2005).
68. This is a point made by Michel de Certeau with reference to Christian mystics in the sixteenth and seventeenth centuries. See the introduction to De Certeau, *The Mystic Fable*, Volume one, trans. Michael B. Smith (Chicago: University of Chicago Press, 1992).
69. Charles Taylor, *A Secular Age* (Harvard: Harvard University Press, 2007).
70. See Arthur. Weststeijn, *Commercial Republicanism in the Dutch Golden Age* (Leiden: Brill, 2012), 185; Sina Rauschenbach, "Elizevirian Republics, Wise merchants and new Perspectives on Spain and Portugal in the seventeenth-century Dutch Republic," *De Zeventiende Eeuw*, 29:1 (2013): 81100.
71. *QA*, 53.
72. Mahmood Mamdani, "Decolonizing the postcolonial university". Filmed 22 August 2017 at the University of Cape Town (TB Davie Memorial Lecture). Available online at: <https://www.youtube.com/watch?v=vKFAYXf05N0> Accessed: 13 December 2017.
73. M. Umaruddin, *The ethical philosophy of Al-Ghazzālī* (Delhi: Adam Publishers, 1996).
74. Mbembe, Achille. "Frantz Fanon and the politics of viscosity". Filmed 27 April 2016 at the Duke Franklin Humanities Institute. Available online at: https://www.youtube.com/watch?v=lg_BEodNaEA Accessed: 1 December 2017.
75. Tendayi Sithole, *Steve Biko: Decolonial meditations of black consciousness* (Lanham: Lexington Books, 2016), 168.

TRANSLATIONS





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PROVIDENTIAL GIFT: A BREEZE FROM CEYLON (AL NAFĤATUL AL SAYLĀNĪYYAH FIL MINĤATUL RAĤMĀNĪYYAH)¹

Yousuf Dadoo

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 1–29²

In the Name of Allāh, the Compassionate, the Merciful

Show us the straight path.

All praise is due to Allāh Who has no likeness. He is the All-knowing, the All-aware. And salutations and peace be upon Muhammad ﷺ, the light.³ And he is the bringer of glad tidings for the virtuous and a warner for the sinful.⁴ And peace be upon his family and associates from among the migrants from Makkah together with residents of Medina who assisted them, and upon all members of the community of Islam and Muslims.

This is a brief and elegant epistle that I have titled *Providential Gift: A Breeze from Ceylon*. It was composed for our group of spiritual followers and friends seeking advice; particularly for my sincere, close friend and expert who I have named Muhammad, the truthful one.⁵ My reason for so doing is that while we were in Ceylon, known as the island of Sarandīb,⁶ (and us being on it) by Divine, eternal decree and wisdom, and which is a place renowned for vice⁷ and is a refuge for strangers, this friend read to me some epistles in mysticism and related subjects dealing with mundane and spiritual benefits. There was a request from some friends to this humble servant⁸ to compose a brief epistle that would benefit people treading the path to Allāh. So I beseeched Divine advice. One of the signs of His assistance is facilitation for the accomplishment of the task at hand.⁹ All success rests with Allāh in whose hands lies the metaphysical world of certitude. Here follows my submission:

Know, dear traveller on the path to the Almighty Allāh (and may He grant you knowledge and understanding of it), that you first have to correct false beliefs. In essence, He is described as One Who has no likeness.¹⁰ This is the absolute core of beliefs relating to Him. All scrupulous investigators who recognise Allāh and are counted among His saints have agreed that all beliefs, Qur’ānic and otherwise, stem from it and the chapter discussing His absolute monotheism.¹¹

So know that we must not deny metaphorical verses in the Qur’ān as per the characteristics of true believers outlined by Prophet Muhammad ﷺ. They believe in the

metaphorical verses and submit their true meanings and intent to Allāh, the All-knowing, the All-cognisant, the All-wise.¹²

If you are a true and sincere follower of the mystical path to Allāh, you should then attach yourself to a spiritual guide who is pious and knowledgeable. He should make you see the defects in yourself and remove you from obeying them by teaching you to treat them correctly. Even though you might journey to the most distant lands, and leave behind your family and friends, your spiritual mentor is your guide to Allāh. It has been reported that if anyone seeks the spiritual path without a specialist guide he is looking for noble objectives through contrivance. Why can this not be so when your spiritual guide is the door to your success and the father of your soul who holds you by the hand en route to Allāh, both literally and figuratively? It has been said that anyone without a spiritual mentor has the devil for his mentor. Prophet Muhammad ﷺ said: “A spiritual guide among his people is like a prophet among his people.”¹³ He also said: “Scholars of my community are like prophets among the Israelites.”¹⁴ The meaning of scholars in this context, as understood by authorities, are sincere teachers who guide people to Allāh; and He knows best. Prophet Muhammad ﷺ said: “Anyone who dies without the commitment of fealty has died the death of ignorance.”¹⁵ This is why someone has remarked that if a person remains self-opinionated and content with his own knowledge, he exposes himself to the guiles of the devil. So, understand and reflect upon this matter!

Once you have found a spiritual mentor, as described above, entrust your affairs to him. Become one bereft of volition in his presence, like a corpse before its washer, allowing the latter to operate on his heart as he likes. Constantly guard against harbouring any enmity to him even if you were to see him conducting himself in a manner that probably draws him away from Allāh. The great mentor, Ibn ‘Arabī, said in this regard: “Even if you were to observe your spiritual mentor conducting himself against the law of Islam [do not go against him]. No person is sinless after the prophets.”¹⁶ Actually, sinlessness is not a prerequisite for spiritual guides or Divine gnostics. The following is reported from the Holy Prophet: “He who claims infallibility after me does not belong to me.”¹⁷

Know this: If you are indeed honest in your desire, sincere in your path, and both believe and love your spiritual guide you will ultimately have conviction that all his evils are better than your merits. This has been considered in the following utterance of the Prophet: “The sleep of a scholar is superior to the prayer of an ignorant person.”¹⁸ A warning has been issued that opposition to mystical guides results in a bad death. This has been witnessed by people (May Allāh protect us from it). We pray to Allāh to grant us a good death. And all success belongs to Him.

You should also know that he combines the exoteric *Sharī‘ah* with the esoteric Reality (*Ḥaqīqah*) to confirm the following statement of the Prophet ﷺ: “I have been sent with the exoteric *Sharī‘ah* and the esoteric *Ḥaqīqah* while all other prophets have only been sent with the *Sharī‘ah*”. It is well known among the people that the Prophet ﷺ said: “*Sharī‘ah* constitutes my statements while the esoteric path (*ṭarīqah*) comprises my spiritual states and spiritual gnosis is my capital”. Bāyazīd Al-Buṣṭāmī, may Allāh sanctify his soul, said: “Every act of *Sharī‘ah* without *ṭarīqah* is false and every *Ḥaqīqah* without *Sharī‘ah* is useless”. Another spiritual luminary explained it thus: “Anyone who observes the *Sharī‘ah* without the *Ḥaqīqah* transgresses. Anyone who observes the *Ḥaqīqah* without the *Sharī‘ah* commits apostasy. Anyone who combines the two attains the truth”. Someone else has

said it is mandatory for a person treading the spiritual route to have his external ligaments clinging to the *Sharī‘ah* and his internal faculties restricted to *Ḥaqīqah*. This Muhammadan path has an exterior and an interior. The exterior is the law while the interior is the reality. The exterior is like the body while the interior is like the soul. Both of them combine to constitute a single entity. Only its interior produces its reality just as it cannot achieve fullness without its exterior.

You also have to occupy a position between fear and hope. Even if both these sentiments are desirable on their own, they have to be combined within the heart of a person. Fear without hope leads to inadequacy just as hope without fear leads to overstepping. Both these traits are unwelcome according to divine gnostics (May Allāh make them benefit us). Inadequacy causes an act to fail from reaching its goal while overstepping causes an act to exceed its limits. Such an act is not completely beneficial and will not lead to the accomplishment of the objective. Benefit lies in observing what has been mentioned already. As long as people are characterised by both of them simultaneously, they are fine.

This stage has three ranks. The first rank belongs to initiates; the second rank belongs to the middle, the average category among special people; while the third rank is reserved for those who have achieved the endpoint of their journey and comprise the very special people. These ranks have also been clarified as follows: the first rank belongs to the general body; the second rank belongs to the virtuous ones while the third rank is the status of Allāh’s protégés.

People experiencing the first stage focus upon themselves. For instance, they focus primarily on their own sins rather than their virtues. Therefore, their hope exceeds their fear. But people experiencing the second stage respond in the opposite way; meaning that when their sins outweigh their virtues, then their hope is greater than their fear. And when their virtues predominate, then their fear exceeds their hope based on the belief that the plan relating to divine obedience is hidden from them; to which very few people are privy.¹⁹ On the other hand, in matters of sin the plan relating to divine obedience is manifest to all. Therefore, every person following the mystical path has to acknowledge within himself that he is guilty when he commits a sin. He has to seek divine forgiveness and regret that misdemeanour. “Surely Allāh loves those who repent and purify themselves”²⁰; that is, latent and manifest sins and pollution.

And “He accepts pardon from His servants”.²¹ Ḥadīth literature presents the following example: “He who seeks forgiveness for his sins is like one who has absolutely not sinned”.²² So know this: when it comes to obeying Allāh the situation is different. The person could be deceived or duped by it because of not understanding the divine plan behind it – which produces pride and ostentation. In turn, he chooses sinful acts. It is well known to great savants of Allāh that sins affecting the inner self are greater and more harmful than sins affecting the outer body. This matter is not hidden from those who ponder. Allāh grants help and success.

The spiritual mentor and savant, Ibn ‘Aṭā’ Allāh Al-Iskandarī, may Allāh sanctify his inner being, said, “Sin that generates humility and shattering of the ego is better than obedience that generates conceit”. Abū Madyan Al-Tilimsānī stated, “Defeat resulting from sinning is better than intrepidity resulting from obedience”.

Those people occupying the third stage neither have hope predominating over fear or vice versa on account of excessive or deficient virtues and sins. For as long as they progress

spiritually, their states of hope and fear remain equal; which corroborates the Prophet's ﷺ statement, "I am more knowledgeable than you about Allāh and more fearful of Him".²³ Allāh knows best.

At this stage they acquire accomplished, total servitude which is the highest stage and rank with regard to proximity to the divine. The great lady savant, Rābi'a Al- 'Adawīyya, declared: "My Lord! I am not worshipping You out of fear for Your hell-fire or desire for Your garden of paradise. I worship You to comply with Your command and out of love for You". This is how savants of Allāh are with regard to worship. They worship Allāh alone without ascribing partners to Him and without any worldly or otherworldly incentive. A *ḥadīth* mentions: "The world is forbidden to people of the hereafter while the hereafter is forbidden to people of this world. And both are forbidden to people of Allāh".²⁴

In sum, Allāh is worthy of worship by all creation; as He declares: "And I have only created jinn and humans to worship Me".²⁵ Yet the reality is that He is not in need of worship by the creation.

Dear traveller capable of approaching his goal: does the following divine enunciation not suffice for your honour and superiority: "I obey one who obeys Me."?²⁶ The polytheist does not obey and serve Allāh according to the most perfect savants. So know this and ponder over this extremely valuable advice.

The perfect one who treads to Allāh also has to possess good character to all of creation, as well as the Creator. A *ḥadīth* stipulates: "I have been sent to perfect noble character traits".²⁷ The Prophet ﷺ was asked: "Who will be closest to you on the Day of Judgement?"; he ﷺ answered, "The one with the best character".²⁸ This quality is desired and mandatory for everyone; let alone seekers of Allāh. Therefore, the Holy Prophet ﷺ advised: "Have good conduct and have good speech together with a good heart. And do not have bad character, bad conduct and be foul mouthed".²⁹ It has also been said that good character only means possessing the traits of clemency and anger management. Someone else stated that it entails exercising clemency and anger at suitable times. If the person fails to exhibit these qualities he has no right to claim good character. Allāh knows best about the reality of matters.

He has to display good character to all creation seeing that they all manifest Allāh's names and attributes. When this quality is obligatory in terms of Allāh's creation its importance in relation to Allāh is paramount. Therefore, the Prophet ﷺ said: "My Lord taught me refined manners".³⁰ Ibn 'Aṭā' Allāh, may Allāh cause us to benefit from him, maintained

the crucial thing is not the presence of search for the divine; rather, it is to be endowed with good character. For example, if the search for satisfying some need from Allāh clings to an individual, and he directs his need to none else, he should not think that he has discharged his duty to Him. In the eyes of rigorous scholars belonging to Allāh's people, this is not any creditable feat. Only a servant's etiquette in the divine presence will be considered as formidable. This will happen if he entrusts all his affairs to Allāh and remains content with what is ordained for him. If he seeks anything, it is purely out of servitude to Him; nothing else. Thus, he has to beautify his conduct and refine his plea towards Him. This beauty of conduct with his Lord is incumbent upon the spiritual traveller, let alone the gnostic, under all conditions.³¹

It has been reported that Angel Jibrīl came to Prophet Ibrāhīm after he was hurled in the fire and said: “Do you need anything, Ibrāhīm?”; he responded: “I don’t need anything for myself” . Jibril suggested: “Ask your Lord for your needs”. Prophet Ibrāhīm said: “My supplication is covered by His knowledge about my condition”. This is the approximate report in the full text. Allāh knows best.

Every person must also be content with divine decree since it constitutes the core of faith. This is the report about Angel Jibrīl’s questioning of the Holy Prophet ﷺ on the definition of faith. He replied that it entails belief in Allāh, His angels, His revealed books, His messengers, the last day and divine decree (both good and bad).

Every person has to know all of this, believe in it and gladly submit to divine pre-ordination. Such happiness leads to many other spiritual stages, one of which deals with submitting all matters to Allāh, exercising patience during times of tribulation, expressing gratitude to Allāh for favours, reposing trust in Allāh and having contentment with His allotment. In brief, he has to believe that all affairs have been created by Him; so there needs to be no opposition to anything of His.

It has therefore been said that if you observe Allāh as an active agent in everything, you will see the beauty in all creation. None can make an impact in creation except Allāh, the First and the Last, the Manifest and the Hidden. Ugliness and evil occur in relation to the sacred law and human custom. Felicity lies in putting divine dictate before you and divine decree behind you, driving you to where the All-just, All-wise Creator wants you to be.

But there is a cautionary note here. Contentment with divine decree is compulsory on every individual in all circumstances; but not in the adverse effects of that decree. So it is not proper to equate such compulsory contentment with divine decree with contentment related to sinful actions which is heretical. Sinfulness is the effect of a divine decree on a person, whereas divine decree *per se* is an attribute of Allāh. Divine foreknowledge is different to the effect of a divine decree on a person. For example, if a person commits a sin by divine decree and calculation, he must remain pleased with that decree while displaying abhorrence towards the sin. The sin is the effect of the decree and not the decree itself. Being pleased with sinning is an act of disbelief by consensus of Muslim scholars.³² So know this well. In a *ḥadīth* Allāh is reported as saying: “If anyone does not want My decisions, nor is he pleased with My decrees, he should seek another creator and abandon living on My earth and under My sky”. So know this well.

A traveller on the mystical path has to cherish good thoughts about all people because it leads to positive thoughts about Allāh; who says “To Him belong the keys to the unseen world. None knows them apart from Him” and³³ “O my servants who have been excessive towards themselves, don’t despair of Allāh’s mercy.”³⁴ The Prophet ﷺ said: “If you do not sin, He will bring forth a people who will sin. They will sin and seek His forgiveness. And He will forgive them.”³⁵ In another report he said: “I have prepared intercession on the Day of Resurrection for my community that has committed major sins.”³⁶ The Holy Prophet is described as intercessor for sinners, and not intercessor for pious people. Likewise, Allāh is described as most forgiving, most merciful who “accepts repentance from His servants and overlooks wrongs.”³⁷ The Holy Prophet also said: “He who seeks forgiveness for his sins is like one who has absolutely not sinned.”³⁸

All these proofs confirm that holding good thoughts about people is compulsory. This is particularly true about people following the mystical path. May Allāh grant them resolve.

If we find someone acting contrary to the divine law, we should inwardly say: Perhaps this sinner might sincerely repent due to which he will become one of Allāh's beloved servants. "Surely Allāh loves those who repent and those who purify themselves."³⁹ He then becomes like one who is sinless according to an earlier report. If he seeks forgiveness, he will belong to the category about whom the Prophet ﷺ declared: "I have prepared intercession on the Day of Resurrection..." as stated earlier. (This applies) even if he be on the moon's surface. It is clear from the Holy Prophet's utterance to his companions: "Do what you like. Allāh has forgiven you". If this is the situation, then he should refer all queries to Allāh and remain subject to His will and volition. He may punish him by His justice or forgive him by His bounty as He is All-just, All-knowing, All-aware, Most kind, Most merciful and All-wise.

From this spiritual stage emanates all opposition to people as soon as they commit sins unless they do so for a reason known to divine wisdom. Allāh said: "Surely you cannot guide who you please but Allāh guides who He wishes".⁴⁰ Prophet Muhammad ﷺ said: "If you notice observance of greed and passion, and you see everyone following his own opinion and remaining self-conceited; then guard your soul and leave alone general matters".⁴¹ He also said: "A time will come when the best of you will be those who do not enjoin good on others nor prevent them from wrong doing".⁴² Know this well.

Beware of deciding about the evil status of any person as soon as he commits a sin based on previous reports and writing attached hereto. Matters pertaining to the unseen world are known to Allāh alone. Know about this too. The epistles of Al-Qushayrī reports that the leader of the Sūfis, Junayd Al-Baghdādī was once sitting in the Shuqayzīyya mosque, awaiting a funeral bier to offer prayers for it. He saw a pauper, bearing signs of piety, begging. He told himself: "If this man could do some work to prevent himself from begging it would be better". He then returned home where he first recited some sacred litanies. He was overcome by sleep while he was sitting. He dreamt of that pauper bringing some meat resembling grilled mutton before him and ordering him to eat it. He had earlier maligned him inwardly. Now the entire situation was unfolded before him where he had expressed those misgivings to himself. He was told that such conduct was unseemly of him and was ordered to go and seek guidance from him.⁴³ The next morning he searched for him until he saw him at a place where he was picking up dirty water dripping from the leaves of some plants. The man replied to his greeting and asked if he (Al-Baghdādī) was returning to his suspicious ways. When he replied in the negative, he told him: "Go, May Allāh forgive both you and me".

The aspirant also has to seek divine forgiveness, day and night in consonance with His instruction: "Oh believers, seek Allāh's forgiveness – all of you" ⁴⁴ and "And when they perform any act of lewdness or wrong themselves, they remember Allāh and seek forgiveness for their sins. And who forgives sins except Allāh? And they do not persist with what they have done; and they are fully aware. Their reward shall be forgiveness from their Lord and gardens beneath which rivers flow. They shall dwell therein forever. How good is the reward of those who perform virtuous deeds!"⁴⁵ It has been reported from the Prophet ﷺ: "My heart is invaded as if it is covered by neglect. And I seek Allāh's forgiveness seventy times daily".⁴⁶ He ﷺ also advised: "People, seek forgiveness from Allāh since I seek His forgiveness a hundred times daily".⁴⁷

It has been reported that Allāh inspired Prophet Ādam as follows:

Ādam, you bequeathed fatigue and toil to your offspring while I have bequeathed forgiveness to those who seek it from among them with your words of supplication. I respond positively to them as I did to you. Ādam, gather those inmates from the graves who sought My repentance. They shall be in a state of joy and laughing while their prayers are answered.

So dear person! Prepare for your ultimate return and seek divine forgiveness. He certainly accepts repentance from His servants and overlooks wrongdoings. Your mind impels you to repentance while your passions prevent you from it. A battle between them arises. If you manage to collect resolve, the enemy will flee by Allāh's help.

It is reported in *Zād Al-Musāfirīn* that:

a man approached Ibrāhīm Al-Adham and complained to him about his own over-indulgence. He asked: "Oh Shaykh. I have committed excesses against myself so advise me so that I may refrain from doing so [in future] and turn to Allāh". Shaykh Ibrāhīm replied: "Go ahead and you will obtain."⁴⁸ Thereafter, do what you like."

In reply to the question about what those things were, he replied: "First, if you want to disobey Allāh, don't consume His sustenance". To this, the man remarked: "I swear by Allāh, that's difficult. If His sustenance is found all over in the sea or on land, on level ground and on the mountains, where will I find my own sustenance?"

Ibrāhīm asked: "Is it proper for you to consume His sustenance and disobey Him?"

To which he replied "No."

"Second, if you want to disobey Him, don't live on His earth."

To this, he replied: "I swear by Allāh, this is even more difficult than the first. Where do I live?" Ibrāhīm remarked: "Is it good for you to consume His sustenance and live in His home while you disobey Him?"

To which he replied "No."

"Third, disobey Him where He doesn't see you."

To this he replied: "I swear by Allāh, this is more difficult than everything else. How can I do that when He knows the treachery in people's gazes and what the hearts conceal?"

Ibrāhīm asked: "Is it proper for you to consume His sustenance and live in His home, yet you disobey Him while He sees you?"

To this he replied "No."

"Fourth, when the angel of death comes to extract your soul, tell him to grant you a reprieve until you seek pardon."

To which he replied he wouldn't be granted that request.

Ibrāhīm said: "If you know this, why don't you seek forgiveness? Fifth, when the two angels come to interrogate you in the grave, push them away from you."

To which he replied he didn't have sufficient strength to do that.

"Sixth, when you stand before Allāh on the Day of Reckoning and He orders hell's angels to drag you to the fire, tell Allāh not to order them to do so."

To which he replied: "I seek Allāh's forgiveness." Then his plea was accepted.

My dear brother for Allāh's sake and travelling companion to Him! You should know that sinners and transgressors claim that Allāh is most kind. So we hope for His forgiveness and mercy. Even though this is true, it is the guile of the devil. Allāh warns: "Let not the chief deceiver cheat you".⁴⁹ The Prophet ﷺ mentioned: "Wise is he who takes account of himself and works for the afterlife. Foolish is he who follows his passions and harbours false hopes about Allāh".⁵⁰ It has been said false hopes are not genuine expectations about

Him. In this case, the devil has altered its true signification by calling it hope so that the ignorant ones, who are bereft of success, are deceived by it. May Allāh grant us a good death.

Therefore, Ma'rūf Al-Karkhī said: "Your hope is meant to be mercy from one who is not pursued by foolishness and debasement". Abu l-'Atāhīya advised in one of his poems:

Do not feel secure against death with either your vision or breath
 Even though you have been secluded by a veil and guards.
 What's the matter! You pollute your faith
 While your garments are constantly washed against dirt.
 You want safety without following its paths
 A ship does not sail on dry land.⁵¹

Al-Ghazālī comments:

If you say: what prevents me from repenting is that I know within myself that I will return to sinning without remaining firmly committed to repentance? We respond thus: Know that this is one of the devil's ploys. Where do you get such information from? It is likely you could make a final repentance before you return to sinning; or you could fear reverting to that condition if your desire is marked by firmness and honesty. This is the state in which you meet your end. If this is so, it's fine; if not, all your previous sins will be forgiven. You will be freed and purified of them. So return to seeking repentance and tell yourself: Hopefully I will die before reverting to sinning this time and during later times. Just as you adopted sinning and reverting to it as a hobby, now adopt repenting and reverting to it as a hobby. But don't become more helpless in re-repenting and then sinning. Don't despair. Let the devil not prevent you from repenting on this account because this practice points to virtuous deportment. Have you not heard the words of the Prophet ﷺ: "The best among you is he who is tempted but then repents"?⁵² This means he is ferociously tested by sin for which he repents and returns to Allāh with regret. Remember the words of Allāh: "Whoever does evil or wrongs his soul, then repents before Allāh will find Allāh to be most-forgiving, most-merciful".⁵³

Despite this, Ibn Mu'ādh said: "One slip after repentance is uglier than seventy slips before it". Ibn Ḥafīfa reported seeing the Prophet ﷺ in his dream, as if he said: "The one who knows the path to Allāh then diverts from it, Allāh will punish him in a way He has not punished anyone else". So know about this while also knowing that the Prophet ﷺ said: "Repentance totally obliterates what has preceded it".⁵⁴ Scholars have also observed that repentance is one of Islam's important principles and the first stage for those treading the mystical path. Anyone who copes well with it will be saved from the pits of hell. So everyone must retain this in his memory and realise that any lapses with regard to it are more severe than all the lapses of a king in this world. Thus they have said. And Allāh is the promoter of success and help.

In the path of divine love he also has to travel without rest. This can only occur by following in the footsteps of the Holy Prophet as regards the *Sharī'ah* and *ṭarīqah*, outwardly and inwardly in compliance with the *ḥadīth* that states: "I have been sent to perfect the noble traits of character"⁵⁵ and "I have been sent with the *Sharī'ah* and *Ḥaqīqah*".⁵⁶ A Qur'ānic verse states: "Say, O Prophet, if you love Allāh then follow me; Allāh will love

you and forgive you your sins.”⁵⁷ Prophet Muhammad ﷺ said: “None of you believes until his desires are subjugated to what I have brought”⁵⁸ and, “None of you believes until I am more beloved than your selves and your wealth”.⁵⁹ If this is the extent of love for the Prophet then it is inevitable to follow him ﷺ. Once this is achieved, it becomes a cause for the Holy Prophet’s love which, in turn, gives rise to love for Allāh, as stipulated in the text. Such obedience makes the person both a lover of, and a beloved of, the Holy Prophet. This is the epitome of felicitation. So understand this well.

A person on the spiritual path also has to remember Allāh abundantly. The best remembrance is the creedal formula, there is none worthy of worship except Allāh and Muhammad is Allāh’s messenger. Adherence to any remembrance formula creates eternal happiness for people. This is the way of the perfect followers among Allāh’s close servants. None reaches the utmost limits of spiritual stations and degrees without the remembrance of Allāh at all times and in all states. The following statement of Allāh will suffice to portray the eminence and honour of this position: “Remember Me and I will remember you. Be thankful to Me and do not be ungrateful to Me”.⁶⁰

The mother of the faithful, ‘Ā’isha, reported that the Prophet ﷺ remembered Allāh constantly. He ﷺ asked:

Shall I not show you the best deed, the purest in the sight of your Creator, the most sublime one to raise your status, better for you than spending gold and currency, better than smiting the necks of your enemies in battle or having your necks smitten by them? They replied: “Yes, dear Messenger of Allāh ﷺ.” He ﷺ replied: “Allāh’s remembrance.”⁶¹

Here follow more statements of the Prophet ﷺ in this connection:

There is no deed of a human being that will guarantee greater safety against Allāh’s punishment more than the remembrance of Allāh. He ﷺ was asked: “Even more than waging war in the path of Allāh?” He ﷺ replied in the affirmative.⁶²

Remembrance of Allāh among the heedless people is like a lush tree in the midst of dry stalks.⁶³

The example of one who remembers his Lord and one who doesn’t remember Him, is like the example of a living person in contrast to a dead one.⁶⁴

Anyone who wants to have his status raised in the gardens of paradise should increase remembrance of Allāh.⁶⁵

Those whose tongues remain moistened with the remembrance of Allāh will enter paradise laughing.⁶⁶

The Prophet ﷺ was asked: “Which action is most loved by Allāh?” He ﷺ said: “That you die while your tongue is moist with the remembrance of Allāh”.⁶⁷

Spend mornings and evenings while your tongue is moist with the remembrance of Allāh.⁶⁸

Remembering Allāh in the morning and evening is superior to the crushing of swords in the path of Allāh and giving charity.⁶⁹

He ﷺ was asked: “Which devotion will carry the highest value before Allāh on the Day of Judgement?” He replied: “Those who remember Allāh abundantly will carry superior value”.⁷⁰

The occupants of paradise will not regret any time that transpired for them in this world more than when they did not remember Allāh.⁷¹

People who remember Allāh are His special people.⁷²

Those who sit in the company of those who remember Allāh are not distressed.⁷³

My brother for Allāh's sake and co-traveller to Him! If the companions of people who remember Allāh are not miserable in their company, what is the position of those who are involved in the actual remembrance and become His folk! If they were not companions of those who remember Allāh nor did they love Him through associating with them, they would not have sat in their company in the first place.

The Prophet ﷺ also said the following:

A person is with one with who he loves.⁷⁴

No charity is superior to the remembrance of Allāh.⁷⁵

When Allāh wants to make one of His servants a saint He causes him to increase his remembrance.⁷⁶

When Allāh desires good for someone He familiarises him with divine remembrance.⁷⁷

When Allāh loves a servant He inspires him with remembrance.⁷⁸

No group congregates to remember Allāh without the angels surrounding them, divine mercy enveloping them and peace descending upon them. And Allāh remembers them in His company.⁷⁹

One who remembers Allāh among mindless people is like a lush tree in the midst of dry stalks.⁸⁰

If someone in a room were to distribute money while another person remembered Allāh, the latter person would be superior.⁸¹

When you pass by the gardens of paradise, graze therein. People asked: "What are the gardens of the paradise, dear Prophet of Allāh?" He ﷺ replied: "Gathering for remembering Allāh".⁸² Every person has a dual structure in his heart. The first one is occupied by an angel and the second one is occupied by the devil. When the person remembers Allāh, the devil withdraws.

When the person does not remember Allāh, the devil places his pickaxe in his heart and whispers to him.⁸³

If any group of people sit in a gathering and depart without remembering Allāh in it [they] are like those who separate from the corpse of a donkey. They will regret this on the Day of Judgement.⁸⁴

If I sit with a group of people remembering Allāh from the dawn prayer up to sunrise, it is more beloved to me than releasing four people belonging to the progeny of Prophet Ismā'īl from captivity. And if I sit with a group of people remembering Allāh from the late afternoon prayer up to sunset, it is more beloved to me than releasing four people belonging to the progeny of Prophet Ismā'īl from captivity.⁸⁵

Increase remembrance of Allāh until they say you are insane.⁸⁶

Whoever offers the dawn prayer in congregation and sits remembering Allāh until sunrise and thereafter offers two genuflexions of prayer obtains the reward of one full pilgrimage and one minor pilgrimage (*'umra*).⁸⁷

Allāh ordered Prophet Yahyā to order the Israelites with five things, one of which was the remembrance of Allāh. A person who performs that is like one who is fleeing while his enemy is in hot pursuit of him. He then enters a fortified citadel and protects himself. In similar fashion, none can flee from the devil without taking sanctuary in the remembrance of Allāh. The best remembrance is the creedal formula.⁸⁸

A person said: "Dear Prophet of Allāh ﷺ, the Islamic code is too much for me to grasp. Tell me about something I could cling to". The Prophet responded: "Let your tongue be moist with the remembrance of Allāh".⁸⁹

Anyone who utters the creedal formula sincerely will enter paradise.⁹⁰

The devoted ones have preceded everyone. People asked who they were. The Prophet ﷺ replied: "Those who are infatuated with the remembrance of Allāh will have their burdens relieved and will emerge on the Day of Judgement feeling light".⁹¹

Allāh has excess angels travelling about and observing sessions involving remembrance of Allāh. When they find them, they sit in their company. They surround them with their wings until they fill the space between heaven and earth. When they depart, they ascend to the heaven. Allāh asks them although He is most knowledgeable about them: "Where are you coming from?" They reply: "We are coming from the midst of Your servants on earth, praising You, glorifying You, declaring Your oneness, commending You and imploring You". He asks: "What are they asking from Me?" They reply: "They are imploring Your paradise". He asks: "Have they seen My paradise?" They reply: "No, our Lord". He asks: "What would it be like if they had to see My paradise?!" They then say: "They are asking You for safety". He asks: "Safety from what?" They reply: "Safety from the fire of Your hell, our Lord". He asks: "Have they seen my fire?" They reply: "No". He asks: "What would it be like if they had to see My fire?" They reply: "They would seek forgiveness". He says: "I forgive them, grant them what they request and save them from the object that they need safety from". They respond: "But among them is such and such a person who is sinful. He only passed their vicinity and sat in with them". He says: "I have forgiven him. No group should be distressed on account of a person sitting in their midst".⁹²

Once the Prophet ﷺ went to a group of his associates and asked them: "What made you sit here?" They replied: "We sat remembering Allāh; praising Him for His guidance and favours; and nothing else". The Prophet ﷺ said: "I am not asking you to swear an oath because I am accusing you of anything. Rather, Angel Jibrīl came to me to inform me that Allāh was boasting about you to the angels".⁹³

Allāh declares: The multitudes will today know who are the people of nobility. The Holy Prophet ﷺ was asked: 'Who are the noble ones, dear Prophet of Allāh?' He replied: "People sitting in mosque gatherings to remember Allāh".⁹⁴

Every day, when a person walks on the ground, some tracts of land say to others: Bravo! Someone has trampled upon you who has offered prayer on you and remembered Allāh on your surface. The reply to that is either yes or no. If it is in the affirmative, it indicates its virtue. Whenever any servant remembers Allāh or prays on a piece of land it testifies about it to Allāh. It weeps for him when he dies. This has been said with reference to the Qur'ānic verse dealing with sinners: "The heavens and earth did not weep for them; nor were they given a respite".⁹⁵

My brother, understand the merit of Allāh's sincere people. How the heavens and the earth weep for them when they die! They do not weep for those who incline to this world and follow their passions.

Ḥasan (may Allāh be pleased with him) said: "The one who remembers Allāh in the market-place will appear before Allāh on the Day of Resurrection with the light of the moon and the proof of daylight".

Anas, son of Mālik, (may Allāh be pleased with him) said: "Every piece of land on which prayer is offered or Allāh is remembered boasts before the surrounding land. It is delighted with divine remembrance upon it for a distance of seven earths. When any person prays on a piece of ground, it adorns itself before the rest of the earth. When any group of people descend at a place, its illustrious angel either blesses them or curses them".

A wise person said that the raising of voices in the houses of prayer improves the heart, clears the mind and loosens the knots found in the revolving orbits.⁹⁶

Abū Hurayra (may Allāh be pleased with him) entered a market one day and told some people: "I see you here while the Prophet's ﷺ inheritance is being distributed in the mosque". People went to the mosque and did not find any inheritance being distributed. They returned and complained to him about their observation. He asked them: "What did you see, then?" They replied: "We saw people remembering Allāh and reciting the Qur'ān". He remarked: "That is precisely the inheritance of the Holy Prophet ﷺ".

He also reported that the inhabitants of the heavens spot the homes of people on earth engaged in the remembrance of Allāh just as the stars are spotted (from the earth).

Sufyān son of 'Uyayna (may Allāh be pleased with him) said: "When people gather to remember Allāh the devil separates himself from that ground. He then asks that ground: "Do you not see?" He adds once they depart from that company he will take control of them and direct them to him".

One wise person said that Allāh says: "When I inspect a servant's heart and observe its predominant sentiment to be My remembrance, I take control of his management and sit in his company, converse with him and become his companion. He sees that every person leaving this world is thirsty except the one who remembers Allāh".

One of the reports of Prophet Dāwūd quotes Allāh as saying: "Dāwūd, convey the message to the people on earth that I love one who loves Me and sit in the company of one who sits with Me. I am a companion of one who remembers Me. I choose one who chooses Me and obey one who obeys Me".

Allāh revealed to one of His prophets: "I take for My intimate friendship one who never grows lax in remembering Me. He has no other affliction except Me. He does not give preference to anyone in the creation above Me".

Allāh is reported to have said in a Prophetic ﷺ tradition: "I remain in the thoughts of My servant. I am with him so long as he remembers Me. If he remembers Me in his inner recesses, I remember him in My inner recesses. If he remembers Me in company I remember him in a company better than his".⁹⁷ Another similar report says: "I am with him when he remembers Me and his lips move with My remembrance".⁹⁸

The following Qur'ānic verses are cited:

Remember Me and I will remember you.⁹⁹ [This ought to suffice for explaining its virtue.]

Remember Allāh during the appointed number of days.¹⁰⁰

Then remember Him at the sacred site. And remember Him as He guided you.¹⁰¹

When you have completed your rituals, remember Allāh as you remember your forefathers; or even more fervently.¹⁰²

Those who remember Allāh standing, sitting and on their sides.¹⁰³

Once you have completed your prayer, remember Allāh while standing, sitting and on your sides.¹⁰⁴

Commenting on this verse, Ibn 'Abbās (may Allāh be pleased with him) said that it refers to prayer by day and by night, on land and on sea, while travelling and while sedentary, in affluence and poverty, illness and good health, and secretly and openly. Someone else said that during such remembrance, divine pleasure and wrath need to be combined.

While criticising the hypocrites, Allāh said: "When they stand up for prayer, they do so lazily. They want to be seen by people whereas they only remember Allāh a little".¹⁰⁵

“And remember your Lord in your heart, imploringly and out of fear, and without loud utterance both morning and evening. Do not join the negligent ones”.¹⁰⁶

“And establish regular prayer for My remembrance”.¹⁰⁷ Ibn ‘Abbās comments there are two ways of interpreting this verse: firstly, Allāh’s remembrance of you is greater than your remembrance of Allāh; secondly, Allāh’s remembrance of you is greater than all devotions. Someone else said it is more effective for removing reprehensible traits and combining praiseworthy ones.

“And remember Allāh abundantly so that you may attain success”.¹⁰⁸

“And men and women who remember Him. Allāh has prepared forgiveness and a great reward for them”.¹⁰⁹

“O you who believe, remember Allāh abundantly and glorify Him morning and evening”.¹¹⁰

He prohibited heedlessness and reprimanded against it by saying “Don’t be like those who forgot Allāh; so Allāh made them forget themselves”.¹¹¹ Particularly, He has prohibited believers’ distractions from remembering Him: “O you who believe, let not your wealth or offspring distract you from the remembrance of Allāh. Those who do so will be the true losers”.¹¹² He criticised this by saying: “Indeed your wealth and children are a test. But what Allāh has is a great reward”.¹¹³

He has attributed injustice to those who prevent His remembrance in mosques: “And who is more unjust than he who prevents the mosques of Allāh from being places for the remembrance of His name?”.¹¹⁴ He has prohibited harming them as follows: “And do not drive away those who call on their Lord during the morning and evening, desiring His pleasure. You are not liable for any of their account; nor are they liable for any of your account that you should repel them and become a wrongdoer”.¹¹⁵

He has enjoined patience in our dealings with those who turn to Allāh in repentance and has prohibited sidelining them: “Be patient with those who call upon their Lord during the morning and evening, desiring His pleasure. And do not turn your eyes away from them through desire for the embellishment of worldly life. Do not obey one whose heart We have made neglectful of Our remembrance: he obeys his passions and his neglect will cause him harm”.¹¹⁶

He commanded us to turn away from negligent people: “Proclaim Allāh (to them). Then leave them to play around with their dabbling”.¹¹⁷ “Say (that) the truth is from your Lord. Whoever wishes, may believe and whoever wishes may reject”¹¹⁸ and “So turn away from the one who refrains from remembering Us and only desires the worldly life. That is the limit of their knowledge”.¹¹⁹ At the same time He has induced them to refrain from their material possessions and instilled love for spiritual values by declaring: “That which is with you will perish but that which is with Allāh will remain”.¹²⁰ Understand that in essence your remembrance of Allāh will abide with Him: “Permanently enduring good deeds are better for you as a reward and a hope with Allāh”.¹²¹

The Holy Prophet ﷺ clarified this remembrance to be the formula:

Subhāna llāhi wa l-ḥamdu li llāhi wa lā ilāha illa llāhu wa llāhu akbar wa lā ḥawla wa lā quwwata illā bi llāh al-‘līy al-‘azīm

All glory belongs to Allāh and all praise belongs to Allāh. There is no deity except Allāh and Allāh is the greatest. And there is no turning away from evil, nor power to do good, except with Allāh, the Sublime, the Great.

Children will be lost and not live permanently. It has been reported that wealth and family members are a trust that have to be returned to their owners one day.

It has been reported that some people will be crossing the bridge between heaven and hell, laughing. Prophets will envy them. Allāh knows about the reality of matters. Know this well as it is precious.

The person traversing the spiritual path should contemplate the meaning of the creedal formula. When reciting the first part of the creedal formula *lā ilāha* – there is no deity – it is an affirmation that none deserves divinity besides Allāh. The recitation of *illa llāh* (except Allāh) implies corroboration of that divinity belonging to Allāh alone.

Initiates in spirituality should interpret this statement as: there is in reality no being worthy of worship besides Allāh. People of middle rank in this field should interpret it to mean there is no objective, goal or beloved at the level occupied by Allāh. People of the uppermost ranks should believe that there is no real existent besides Allāh.

If someone rebuts this by countering: “What do you say about the physical world that we observe with our eyes?”; we respond, “This is what you claim. However, according to the witnessing of perfect gnostics, this universe is nothing (while) appearing in the form of existence. In reality, it does not have any existence. It can be compared to a shadow that has no existence: it has no existence in reality; it is nothingness appearing in the form of an existent. If we claim that its existence is metaphorical, it does not count as substantive existence as it represents an extraneous entity according to people who have tasted divine proximity. Allāh explains this phantom existence as follows: “a mirage in a desert that a thirsty person takes for water”.¹²² But some authorities have maintained the reality of this physical world. For this reason, mystical savants subscribing to panentheism have denied the reality of this world just like the *bāṭinites*,¹²³ unlike its affirmation by veiled jurists who have confined themselves to the outward aspects of the divine law. The former therefore exceed the divine limits while the latter fail to reach them. Both these approaches are defective according to savants. They therefore observe the maxim: “The best resolution is the one that lies at the centre.”¹²⁴ Understand this clearly.

If the spiritual person wants to recite the above formula in its totally reduced form (that is the divine name Allāh only), he should render the last guttural sound vowelless and the second “l” with elongation. This is well known among all followers of this route. He should also observe the inner wisdom of this word; which is, that He is one who has absolute existence. Nothing in creation can restrict His manifestation in it, which appears according to the receptive capacity of the observer. He is All-powerful, All-bestowing, All-knowing and All-wise.

Understand this and reflect on it if someone wants to reduce this even further to the pronoun “hu”, a contraction of “hū” he has to render the consonant vowelless. He has to notice that the referent is Allāh when uttering “hū,”hū”, Who is the compounded Unseen Being. None knows His reality except Himself. His being is hidden in all and by all, firstly and lastly, without interference and adjustment. He embraces everything, outwardly and inwardly, without any mixing. He is needless of everyone, and a manifestation without comparison. He is the first without any beginning to His essence in terms of termination, and the end without any end to His essence in terms of commencement. He is manifest with nothing superior to or clearer than the essence of His concealment; and concealed without anything being lower or more hidden in the essence of His manifestation. He is the first and the last, the manifest and the hidden in everything, with everything for everything

and over everything. Nothing resembles Him in all matters and states. He has no partner in His being, His attributes or His actions. He has power over everything. He is superior to everything worthy of the splendour of His being.

Abū Saʿīd Al-Ḥawwāz was once asked: “How can you define Allāh?” He replied: “By His combining antonymous states”.

Once you know this you should understand that the path to Allāh entails the number of breaths taken by all creation. This is an allusion to its innumerability on account of its multiplicity.

The following three routes are closest to reaching Allāh.

The first of them is taken by virtuous people, which involves abundant prayer, fasting, scriptural recitation, pilgrimage, warfare to promote Allāh’s glory and the like, among outward actions. While many follow this path, those attaining Allāh are paltry. Know this fact.

The second category exerts itself excessively in replacing wicked qualities with virtuous ones, spiritual purification and cleansing of innermost recesses of one’s being. People who attain Allāh in this way are many more than those of the first category. The reason for it is that the first group restrict themselves to observing the outward actions while the second group concentrate more on inner actions than outer ones.

The third group observe divine remembrance and inculcate love for His company; both outwardly and inwardly. Those who reach Allāh in the early stages here are higher in number than those who reach Him later. The former sub-group pay attention to both the outward and inward dimensions of the divine code but differentiate themselves from the latter sub-group with regard to their special remembrance and love for Allāh.

There are ten principles girding this path: firstly, repentance to Allāh for all types of sins; secondly, worldly renunciation; thirdly, total reliance on Allāh; fourth, contentment with divine allotments; fifth, separation from the creation by disinclining the heart from them; sixth, accomplishing spiritual focus on Allāh; seventh, patience in tribulation through exertion upon one’s self; eighth, pleasure with the Divine decree by submitting everything to Him; ninth, adherence to divine remembrance, both outwardly and inwardly, at all times and during all states; tenth, being convinced about Allāh’s observance of him in accordance with Prophetic dictates that, “you worship Allāh as though you are seeing Him. If you are unable to visualise Him, He can (still) see you”.¹²⁵ Know all this for Allāh grants success.

According to some authorities initiates have to fulfil ten conditions: firstly, choose a clear, empty place where no one’s voice is audible; secondly, observe both minor and major forms of ritual purification for the body while wearing clean clothes; thirdly, burn fragrant incense for facilitating Divine remembrance (according to some sources); fourth, sit either cross-legged, or on your haunches, or in some balanced way while remembering Allāh. The preferable posture is to sit cross-legged; fifth, face Makkah; sixth, place your hands on your thighs. Raise the index finger of your right hand when you recite the negation *lā ilā ha* and drop it when you recite the affirmative *illalāh*; seventh, be sincere while you are involved in divine remembrance; eighth, keep the significance of the true divine object within your inner folds; ninth, remember Allāh with desire coupled with respect, awe and reverence; and tenthly, have total concentration on Allāh and shun others; even himself. Ultimately, the one who remembers becomes the very being of the object of remembrance by annihilating himself in the divine being and obtaining existence with (through) Him. Allāh bestows help and success.

By Allāh's permission, I would like to conclude this treatise by relating advices from some of our illustrious masters; may Allāh benefit us through them. Among them are: Abu l-Barakāt Ayyūb, son of Aḥmad, son of Ayyūb, the Syrian and Quraishite Khalwatī [Al-Ustādh al-Akbar Shaykh Ayyūb al Khalwatī 994–1071/1586–1661]; Muhammad Mirzā, the Syrian, who settled in Medina [Shaykh Muhammad Mirzā bin Muhammad al-Dimashqī d.1066/1656]; Muhammad, son of Al-Wajīh Al-Sa'dī, the Yemenite; Mullā Ibrāhīm, son of Ḥasan, son of Shihāb Al-Dīn, the Kurd and Madanite [Shaykh Ibrāhīm al-Kūrānī 1023–1101/1614–1690]; Ḥasan, son of 'Alī, son of 'Umar, son of Yaḥyā, the Persian and Makkan [Shaykh Ḥasan al-'Ajamī 1049–1113/1639–1701]; Muhammad, son of Muhammad, the Zajārī, Naqshbandī and Yemeni [Shaykh Muhammad bin Abdul Bāqī al Mizjājī al-Naqshbandī d. 1074/1664]; as well as others. The advice is the following:

Dear capable seeker who is advancing (towards Allāh) as well as His perfect acquaintance: may Allāh teach you from what is with Him and make you understand about Him if you are sincere and conform to divine decree and sanction in accordance with the word of Allāh: “O you who believe, be mindful of Allāh and seek the means to Him and strive in His path so that you may gain success”.¹²⁶ If you are focusing on success honestly and sincerely, away from this ephemeral world, and desirous and inclining to the world of eternity and Absolute Oneness, be mindful of Allāh openly and inwardly, with your heart and the inner core of your soul so that you do not incline to anything of the world of veiled multitude and existential darkness.

Seek this means from the learned spiritual mentor who has already reached Allāh. Pledge allegiance to him and take him as a guide to Allāh. Then submit to him and observe honesty, sincerity and total, comprehensive allegiance to him. Be submerged in his love secretly, openly and perennially so that nothing besides the thought of his blessed face appears in the mirror of your heart's recesses. Serve him with your money and help; indeed, serve him with your body and soul! If you fail to do so in all matters, there is no outlet for you. He is your guide to Allāh and the portal to your success. His pleasure equates to Allāh's pleasure.

Why should this not be so when he is the representative of the Holy Prophet ﷺ both inwardly and outwardly! It is acknowledged that the representative is the image of his agent while the agent is the essence of the representative. Both form and essence relate to the same entity just as its outward and inward forms do. There is no difference between them except at the level of concepts. So understand this clearly if you are endowed with this quality among the fortunate people.

This is why the most eminent savants in mysticism declared allegiance to the spiritual mentor to be a pledge to the Prophet ﷺ himself. And Allāh equated fealty to the Holy Prophet ﷺ to be allegiance to Allāh in the verse: “Certainly those who pledge loyalty to you (O Prophet) are pledging loyalty to Allāh. The hand of Allāh rests above their hands”;¹²⁷ and, “Whoever obeys the Prophet obeys Allāh”.¹²⁸ Therefore, allegiance to the spiritual master amounts to allegiance to Allāh. Obedience to him is obedience to Allāh.

If this is the situation, refrain from disobeying any order of his orders in any way; even if it be within your heart. The leader of all gnostics, Ibn 'Arabī, said:

Be very careful in case any thought about opposing your spiritual guide occurs in your mind; even if you see him conducting himself contrary to the religious law. No person is absolved from sin. You are only required to be in his company while he is with Allāh in all essential

matters. Disobedience to him translates to divine disobedience. He stands in for divine appearance. Opposition to him creates cleavage and split; both in the manifest and hidden worlds, as well as in this world and the hereafter. It causes the breaking of a promise and an intention to not defer to him. In fact, deference to the mentor is mandatory in all matters; otherwise, he does not qualify as his follower. Opposition to the spiritual guide results in misery. He will not benefit from him in either this world or the next even if he kept his company all life long and remained superficially in his service

The venerated Shaykh Abū Madyan Al-Tilimsānī commented that no one will profit from any defect he may observe in his spiritual mentor. Instead, he must consider all the sins of his guide to be better than all his virtues if he wishes to abide by the stipulations for a follower.

He must also safeguard all undertakings given to him because they are like pledges to Allāh and His Prophet ﷺ. If this is the true state of affairs, how may he break such promises? It will only result in his misery. We seek Allāh's protection from that. Allāh has castigated people who violate pledges with Allāh and renders them accursed and banished from His grace. He says: "And those who violate their pledges with Allāh and cut off what Allāh has enjoined to be connected and commit mischief in the land – those are they on whom is the curse and they shall have an evil abode".¹²⁹ He praised believers "who believe what Allāh has promised them".¹³⁰ He made them protected and prosperous in His presence. He says: "Among the believers are those who are true to the pledge they have made with Allāh. Some of them have fulfilled their obligations and others are waiting".¹³¹

An honest, sincere person treading the path to Allāh, after making the pledge to his spiritual mentor and observing the rights of the sacred law, should leave his heart free from inclining to wealth and children. They constitute a tribulation for him. In terms of ranks and stages in this world and the next, such a purge will remove blameworthy impediments and links that prevent the appearance of the true union. He will focus totally and completely on Allāh without scattered thoughts or attraction to obstructive features that disintegrate this wholeness which, in turn, leads to extinction in Allāh and permanency with Him.

So such an earnest seeker treading the divine path continues to be under the guidance of his mentor and within the ambit of his service in addition to being in servitude to his submission in the external and internal worlds until he reaches the pinnacle which is the closest status (possible to Allāh). Here all forms of separation are removed and the person gets to unify everything and grapple with the essence (of things). The lights of divine attributes and names begin shining on him. The sun of divine existence and essence settles upon him.¹³² Allāh alludes to this phase in His words: "And worship your Lord until (absolute) certainty reaches you",¹³³ "And become totally devoted to Him",¹³⁴ and "O believers, flee – all of you – to Allāh so that you may attain success".¹³⁵

One of our eminent spiritual leaders said that the Muhammadan path involves total devotion to Allāh at all times and during all stages. Such absolute concentration and witnessing should emanate from the follower's heart without any laxity. Returning to Allāh should not be affected by this universe. The aspirant should not display tardiness for even the wink of an eye. In this way, these eminent persons followed this path until they attained the stage of unification through extinction of their selves in Allāh and permanency (by residing) with Him.

Do you not know the words of the leader of the mystical group, Junaid Al-Baghdādī, “If a servant approached Allāh for a million years but turned away from Him for even one second, then that which he lost is greater than what he had earlier attained”?

Allāh says: “O Prophet, say that this is my path. I call to Allāh. I and whoever follow me are upon evidence as clear as one can see. Glory be to Allāh that I am not one of those ascribing partners to Him”.¹³⁶ “And those who obey Allāh and the Prophet shall be with those Allāh has favoured among prophets, truthful persons, martyrs and pious people. And how excellent for company they will be! That is the bounty from Allāh. And Allāh suffices as the All-knower”.¹³⁷ “Who is more truthful in speech than Allāh!”¹³⁸ And, “Allāh speaks the truth and guides towards the (correct) path”.¹³⁹

The transcriber (*kātib*) of these words – may Allāh forgive him – says this is the end of this blessed epistle; with Allāh ‘s help and success. Allāh knows best about the truth. To Him is our ultimate return. This conclusion transpired on the early afternoon of Thursday, the first of Rabi’ Al-Awwal 1116 after the prophetic migration. May he be blessed most meritoriously and perfectly. And peace and blessings be upon all his family and companions. This work has therefore been concluded with the help of Allāh, the All-sovereign, the All-bestower, the All-forgiver and the Almighty.

Notes

1. Ceylon is the earlier name for Sri Lanka. I have taken liberty with rendering the traditional Arabic formulation of the title of this manuscript into an English equivalent that does justice to the original.
2. This refers to the page numbers of the original manuscript as found in MSKGB 101, F Or A, 13d UB Leiden.
3. There is a little segment missing from the manuscript.
4. Bashīr is misspelt.
5. I have omitted translating many of his traditional laudatory epithets because they may appear jarring outside Islamic religious discourses that are framed in languages like Arabic.
6. See note 1.
7. My rendering of the word scribbled as Mūmi’.
8. I have omitted translating many pious epithets. See note 5.
9. Scribal error in formulation.
10. Qur’ān 42:11 and Qur’ān 112.
11. Qur’ān 112.
12. I have deliberately translated this sentence as I deemed fit due to the transcription errors in the original.
13. The last word of this report has been wrongly transcribed as Zamānihi (or, his time). Ibn Habbān [2000] and Al-Daylamī [1986] have declared it defective in their respective works, *Kitāb Al-Majrūhīn* (Riyadh: Dār al-Ṣumai‘ī, [2000], 2:39) and *Al-Firdaws bi Ma’tūr Al-Khiṭāb* (Beirut: Dār al-Kutub al-‘Ilmiyyah, [1986]).
14. Al-Ṭarābulusī reports that Al-Tirmidhī and Ibn Ḥajar have criticised its authenticity. See *Al-Lu’lu’ Al-Marṣū’* (Beirut: Dār al-Bashā’ir al-Islāmiyyah, [1994]).

15. See Muslim, *Ṣaḥīḥ*, (Riyadh: Dār Ṭayyibah, [2006]), 33:13. Reports No. 4786 and No. 4788.
16. There are no quotations marks in classical Arabic so we are assuming that the quotation ends here.
17. I have not been able to trace its authenticity or source.
18. This ḥadīth, with almost the exact same wording, is to be found in Suyūṭī's *Lubāb ul Ḥadīth*. Available at https://www.alukah.net/manu/files/manuscript_4014/makhtot.pdf. Our thanks to Shaykh Jamiel Abrahams for this reference.
19. This is a literal translation of the section. However, it is possible that transcription errors could have occurred in displacing the concepts of hope and fear.
20. Qur'ān 2:222. The recording of this verse is faulty in the text.
21. Qur'ān:104.
22. Ibn Mājah, *Sunan*, (Beirut: 'Isā al-Bābī al-Ḥalabī, [1952]), 37:30, Report No. 4250.
23. Al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ*, 67:1, Report No. 4776 (Leiden, Brill [1862]) . The wording quoted in the manuscript differs from the one reported here.
24. Reported by Al-Daylamī in *Al-Firdaws*. Al-Albānī regards it as scrupulous. See *Da'if al-Jāmi' al-Ṣaḥīḥ*. (Beirut: Al-Maktab Al-Islāmī, 1983), Report No. 3009.
25. Qur'ān 51:56.
26. This is neither a Quranic verse nor is a *ḥadīth qudsī*. It is possibly a statement of a spiritual guide. Among Ṣūfīs, there are to be found statements that require elaboration by other Ṣūfīs. The closest quotation to this is to be found in Ṣaḥīḥ Muslim: "He who obeys me [the Prophet] obeys Allah." The source for this *ḥadīth* is "*Kitāb ul Imārah*" in Ṣaḥīḥ, No. 3417. This *ḥadīth* has also been quoted in al-Bukhārī in "*Kitāb ul Ahkām*", No. 6718. Al-Bukhārī also records a narration that discusses Allah being with one who remembers Him excessively to the point where He uses him as His agent (See *Ṣaḥīḥ*, 81:38, Report No. 6502). Shaykh Yūsuf is probably reprimanding people who lack faith in Allah's ability to do so.
27. Mālik, *Muwatta' al-Imām Mālik*, (Beirut: Dār al-Nafā'is, [1971]), Book 47, Section 1, Report No. 8.
28. Ibn Ḥanbal, *Musnad*, (Beirut: Mu'assasat al-Risālah, [2009]), Report No. 10829.
29. I have not encountered this report, couched in internal rhyme and rhythm, in any source.
30. This report has been labelled as weak by Al-Shawkānī in *Al-Fawā'id Al-Majmū'a*, (Beirut: Dār al-Kutub al-'Ilmiyyah [1995]), Report No. 1020. Nonetheless, its purport is correct.
31. The text does not indicate where the quotation ends. Our own quotation marks presume that it may have ended at this point.
32. This argument has been better clarified by Aḥmad bin Idrīs Al-Qurāfī (d.1285), the Egyptian jurist, in *Anwār al-Barq fī Anwā' al-Furūq* (Beirut: Mu'assasat al-Risālah Nāshirūn, [2003]) as follows: *Qaḍā'* and *Qadr* relate to divine decision based on prior knowledge. Any dissatisfaction with them is forbidden. Besides, there are the concepts of *Maqḍī bihi* or *Maqḍūr 'alaihi* that relate to the positive or negative responses to effects of the divine decision. In relation to articles of faith the response has to be positive, but in relation to divine prohibitions the response has to be negative. Thus, expressing joy upon performing a heretical act is forbidden. In responding to negative outcomes of divine decrees, like sickness and pain, people may complain; provided that they refrain from blaming the source of the decision (namely, Allāh). By way of an analogy, the author cites the example of a medical doctor prescribing bitter medicine to a patient. He could express discomfort with the medicine but not with the doctor whose intention was to cure the patient.
33. Qur'ān 6:59.

34. Qur'ān 39:53.
35. Muslim, *Ṣaḥīḥ*, 49:2, Report No. 2749.
36. Ibn Ḥabbān, *Ṣaḥīḥ*, 14:387, Report No. 6468.
37. Qur'ān 42:25.
38. Ibn Mājah, *Sunan*, 37:30, Report No. 4250.
39. Qur'ān 2:222.
40. Qur'ān 28:56.
41. Al-Tirmidhī, *Sunan*, 44:5, Report No. 3057.
42. Abū Shayba, *Kanz Al-'Ummāl*, 7:466, Report No. 37349.
43. There is a transcription error here.
44. Qur'ān 24:31.
45. Qur'ān 3:134–136.
46. Al-Tirmidhī, *Sunan*, (Saudi Arabia: Dār al-Ta'şīl, [2016]) 47:47, Report No. 3259. The Holy Prophet's ﷺ first statement does not appear in it.
47. Muslim, *Ṣaḥīḥ*, 49:12, Report No. 2702. This collection contains the report immediately above in its entirety.
48. This is an initial cryptic reply that is explained in the Shaykh's full answer.
49. Qur'ān 35:5.
50. Ibn Mājah, *Sunan*, (Beirut: 'Isā al-Bābī al-Ḥalabī, [1952]), 37:31, Report No. 4260.
51. This extract has been wrongly attributed to Al-Shāfi'ī.
52. Al-Bayhaqī, *Shu'b Al-Īmān* (Riyadh: Maktabat al-Rushd, [2003]). Al-Albānī disputes its validity in *Ḍa'īf Al-Jāmi'*, No. 2874.
53. Qur'ān 4:110.
54. Muslim, *Ṣaḥīḥ*, 1:75, Report No. 121 corroborates this report.
55. Mālik, *Muwaṭṭa'*, 47, Report No. 2633. There are alternative readings of this report.
56. I have not encountered this report.
57. Qur'ān 3:31.
58. This report is only found in *Mishkāṭ Al-Maṣābīḥ*; (Al-Tabrīzī, M., Beirut: Al-Maktab Al-Islāmī, [1985]) despite, this Al-Nawawī approved it.
59. Al-Bukhārī, *Ṣaḥīḥ*, 2:7, Report No. 21.
60. Qur'ān 2:152
61. Al-Tirmidhī, *Sunan*, 51:6, Report No. 3388.
62. Ibn Abī Shayba, *Al-Muṣannaḥ*.
63. Al-Bayhaqī, *Shu'b Al-Īmān*. Al-Albānī disputes its authenticity. Al-Ṭabarānī has quoted a modified version of this report in *Al-Mu'jam Al-Kabīr*.
64. Al-Bukhārī, *Ṣaḥīḥ*, 82:65, Report No. 6044.
65. Al-Ṭabarānī, *Kitāb Al-Du'ā'*. (Beirut: Dār al-Bashā'ir al-Islāmīyyah, [1987]). A weak report.
66. See Al-Nawawī, *Kitāb Al-Dhikr*.

67. Al-Ṭabarānī, *Kitāb Al-Du‘ā’*.
68. Al-Iṣbahānī, *Al-Targhīb wa l-Tarhīb*.
69. Ibn ‘Abd Al-Birr, *Al-Tamhīd*. A weak report.
70. Al-Tirmidhī, *Sunan*, 45:5, Report No. 3376.
71. Al-Ṭabarānī, *Kitāb Al-Du‘ā’*.
72. Ibn Mājah, *Sunan*, 1:78, Report No. 215. It replaces ذكر (remembrance) with قرآن
73. I have not found this report anywhere.
74. Ibn Ḥanbal, *Musnad*, 3:336, Report No. 14644. Also, Al-Tirmidhī, *Sunan*, 51:103, Report No. 3547.
75. Al-Ṭabarānī, *Kitāb Al-Du‘ā’*.
76. I have not encountered this report anywhere.
77. I have not encountered this report anywhere.
78. I have not encountered this report although its equivalent occurs in Al-Bayhaqī as follows: “When Allah desires good for anyone, He gives him an understanding of religion and inspires him to follow wisdom”.
79. Muslim, *Ṣaḥīḥ*, 48:11, Report No. 2700.
80. Al-Baihaqī, *Shu‘b Al-Īmān*.
81. Al-Ṭabarānī, *Al-Awsaṭ*.
82. Al-Ṭabarānī, *Al-Mu‘jam Al-Kabīr*: This is a weak report.
83. I have been unable to trace the source of this statement.
84. Ibn Ḥanbal, *Musnad*. Report corroborated by Al-Albānī.
85. Al-Ṭabarānī, *Kitāb Al-Du‘ā’*, Report No. 1878.
86. Ḥākim, *Al-Mustadrak*, 1:677. Authenticity contested.
87. Al-Tirmidhī, *Sunan*, 4:59, Report No. 586. Another report only discusses offering prayer.
88. Al-Tirmidhī, *Sunan*, 49:9. Report No. 3383. This reference relates to the last sentence only. I could not trace the similitude to any source.
89. Al-Tirmidhī, *Sunan*, 45:4, Report No. 3375.
90. Al-Ṭabarānī, *Al-Mu‘jam Al-Kabīr*: (Cairo: Maktabat Ibn Taimīyyah,[2008]). This is a weak report.
91. Muslim, *Ṣaḥīḥ*, 48:2, Report No. 6808.
92. Muslim, *Ṣaḥīḥ*, 48:8, Report No. 6839. See also similar reports in Al-Tirmidhī, *Sunan*, 45:129, Report No. 3600 and Al-Bukhārī, *Ṣaḥīḥ*, 80:66, Report No. 6408.
93. Al-Tirmidhī, *Sunan*, 45:7, Report No. 3379.
94. Ibn Ḥanbal, *Musnad*.
95. Qur’ān, 44:29. I have not encountered this report anywhere.
96. This possibly alludes to the effect of celestial bodies on people’s minds.
97. Muslim, *Ṣaḥīḥ*, 48:6, Report No. 6832.
98. Ibn Ḥanbal, *Musnad*. Al-Albānī declares it authentic.

99. Qur'ān 2:152.
100. Qur'ān 2:203.
101. Qur'ān 2:198.
102. Qur'ān 2:200.
103. Qur'ān 3:191.
104. Qur'ān 4:103.
105. Qur'ān 4:142.
106. Qur'ān 7:205.
107. Qur'ān 20:14.
108. Qur'ān 8:45.
109. Qur'ān 33:35.
110. Qur'ān 33:42.
111. Qur'ān 59:19.
112. Qur'ān 63:9.
113. Qur'ān 64:14.
114. Qur'ān 2:114.
115. Qur'ān 6:52.
116. Qur'ān 18:28.
117. Qur'ān 6:91.
118. Qur'ān 18:29.
119. Qur'ān 53:2930.
120. Qur'ān 16:96.
121. Qur'ān 18:46.
122. Qur'ān 24:39.
123. People who believe exclusively in the occult meaning of the Islamic code of life.
124. Khayr al-Umūr Awsaṭuhā It is free from extravagances and shortcomings.
125. Al-Bukhārī, *Ṣaḥīḥ*, 2:36, Report No. 50.
126. Qur'ān 5:35.
127. Qur'ān 48:10.
128. Qur'ān 4:80.
129. Qur'ān 13:25.
130. Qur'ān 33:23.
131. Qur'ān 33:23.
132. The transcription here is often very flawed. I have tried my best to extract a meaning that fits this context.
133. Qur'ān 15:99.

- 134. Qur'ān 73:8.
- 135. Qur'ān 24:31.
- 136. Qur'ān 12:108.
- 137. Qur'ān 4:6970.
- 138. Qur'ān 4:122.
- 139. Qur'ān 33:4.

THE ESSENCE OF SECRETS (ZUBDAT AL-ASRĀR)

Suleman Dangor

Source Text: Manuscript Or 7025 Universiteit Bibliotheque Leiden, pp 19–64

In the Name of Allāh, the Beneficent, the Merciful; and blessings and peace upon our Master, Muhammad ﷺ, and his family. We seek (Allāh's) help to obtain complete providence and general guidance, *Amin*. O Lord of the Worlds, *Amin*.

This is an eloquent treatise and subtle discourse which I have named *Zubdat al-Asrār* (The Essence of Secrets). It explains some of the sources¹ from which the “choice ones” (*the akhyār*) drank. We pray to Allāh that this (treatise) would be of benefit, if Allāh so wills, to the traveller (*sālik*) along the path to the King of Kings. May Allāh the Exalted make him attain his goal, and make him one of the choicest servant, *Amin*.

Know: O my brother for the sake of Allāh, and my companion to Allāh, that Allāh will teach you about Himself and will make you understand about Himself. I say: confirm, declare and bear witness to yourselves, O people of Islam, outwardly and inwardly, the declaration: “*Lā ilāhā illallāh, Muḥammad Rasūl Allāh*” (There is no god other than Allāh, [and] Muhammad is the Messenger of Allāh). I believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and that the decree, good and bad, is from Allāh (the Exalted). Allāh is my Lord, Muhammad ﷺ is my prophet, Islam is my religion, the Ka’bah is my direction of prayer, the Qur’ān² is my *imām*, and the Muslims are my brothers.

“I have set my face, true in faith and in submission, towards Him Who created the heavens and the earth, and I am not of the polytheists”.³ “I am indeed free from what you associate with Him”.⁴ “I turn to my Lord; He will surely guide me”.⁵ “To Allāh we belong, and to Him we return”.⁶ “There is nothing whatever like Him, and He is the All-hearing, the All-knowing”.⁷ “Say: He is Allāh, the One and Only; the Eternal, the Absolute; He begetteth not neither is He begotten, and there is none like unto Him”.⁸ “But Allāh has created you and whatever you make”.⁹ “But you do not will except that Allāh wills”.¹⁰ “Allāh has power over all things”.¹¹ “Say: All things are from Allāh”.¹²

Therefore, “There is no power and no strength except with Allāh, the Supreme, the Exalted”.¹³ We also say that the time has come to move towards the goal, and there is no Lord to be worshipped other than Him. It is incumbent on the perfect servant (*al-‘abd al-kāmil*), the gnostic (*al-‘ārīf*) who had attained the ultimate goal (*al-wāṣil*), after affirming his faith in these above-mentioned verses – and confirming his belief in the Holy Prophet’s ﷺ saying: “No one harms and benefits except Allāh”¹⁴; and affirming the statement of the

people of knowledge from amongst the *Ahl al-Sunnah wa al-Jamā'ah* (the people of the Prophetic path and of the community) that He, Glorified and Exalted is He, is Existent, Absolute, Eternal Beginningless, Everlasting, Existent by Himself, bringing into existence everything other than Him – (after all this) to recognise and know always, at all times, under all circumstances, and during difficulties in one's affairs, that Allāh is with one wherever one might be; according to the saying of the Prophet ﷺ: "The most excellent faith of the servant is to know that Allāh is with one wherever one is",¹⁵ and, according to the words of Allāh: "And He is with you wheresoever you may be"¹⁶ and His words, "There is not a secret consultation among three but He is the fourth among them, nor between five but He is the sixth, nor between fewer or more but He is in their midst wheresoever they be..."¹⁷ so know that.

Likewise, it is also one of the prerequisites for one to recognise and know that Allāh encompasses everything; in accordance with the words of Allāh: "And Allāh it is that encompasseth all things"¹⁸ and His words, "And that He encompasseth all things with (His) knowledge"¹⁹ and other similar verses.

It is stated (that) this accompaniment (*ma'īyyah*) is the accompaniment of encompassing just as the encompassing is the encompassing of accompaniment. However, this implication of the meaning of these two verses is the submission of oneself to the Speaker, Glorious and Exalted is He. We have expanded on the discussion of this, even if it is just in a sentence in some of our treatises. In fact, we cannot have mere faith alone according to other allegorical²⁰ verses (of the Qur'ān) and Traditions of the Prophet ﷺ. Allāh (the Exalted) says: "No one knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say: 'We believe in the Book; the whole of it is from our Lord': and none will grasp the Message except men of understanding"²¹; and according to the statement of the Prophet ﷺ: "And believe in their allegorical meaning"²²

Therefore, the direct knowledge of this Divine companionship for the servant is [a reflection of] the reality of his faith in Allāh, according to the text of the above-mentioned tradition. So know that.

It is also incumbent upon one [the traveller] to constantly engage one's tongue in the *dhikr* of *Lā ilāhā illallāh*, in accordance with the words of Allāh, the Exalted: "Remember Allāh, and do this often. And glorify Him morning and evening"²³ and His words, "Remember Allāh, standing, sitting down, or lying down on your sides..."²⁴, and other similar, eminent verses. And such remembrance is also in accordance with the (following) statements of the Prophet ﷺ: "When Allāh desires good for a servant, He causes him to increase His remembrance"²⁵; and his ﷺ saying "When Allāh desires to make His servant one of His *awliyā'* (friends), He inspires him to mention His name"²⁶ and his ﷺ saying: "The best *dhikr* is *Lā ilāhā illallāh*".²⁷ And his ﷺ saying "The best thing which the Prophets before me and I have uttered is the expression *Lā ilāhā illallāh*"²⁸ and his ﷺ saying: "*Lā ilāhā illallāh* is my fortress; so whoever enters my fortress is secure from my punishment"²⁹; and [his saying], "Nothing is more effective in protecting [one] from the punishment of Allāh than the expression *Lā ilāhā illallāh*"³⁰ and so forth with other similar traditions.

It is also incumbent on the servant when he is engaged in the above-mentioned *dhikr* to understand the meaning of the phrase; that there is no object to be worshipped, nor sought, nor aspired to, nor desired, nor loved, nor beloved, nor causer, nor existing except Allāh, and whatever exists besides Him is a shadow of His. And a shadow is something

non-existent. In actuality, it has absolutely no existence even it is visible to the naked eye. So understand [this] because [in terms of] the terminology [used] by the people of Allāh, anyone whose existence is dependent on someone else, such existence is for someone else and not for that person. If that is the case, it is clear that everything besides Allāh does not exist in reality. It is said that with respect to Him that He is the manifestation of true, absolute existence, disposed to all manifestation of images and non-images, existent by Himself, while all else exists through Him. [This is] like the shadow of a person, for example. [The shadow] is not said to exist by itself but it is said [that] it is a manifestation of the existence of the person; for only the person exists in reality even if the shadow is visible, as has been stated above. So understand that.

Then the above-mentioned *dhākir* repeats the *dhikr* “Allāh, Allāh” in his heart, in accordance with the verse: “Say, ‘Allāh’ then leave them to plunge in vain discourse and trifling”.³¹ And so forth as in other sublime verses [in this regard].

The *dhākir* understands at the time of his chanting of “Allāh, Allāh” that the objective of the chanting is the One who has perfect existence; the universe does not restrict Him, and He is in possession of all the outer and inner attributes of perfection which befit the Majesty of His existence and perfection of His attributes. So know that.

Then the above-mentioned *dhākir* engages in the invocation “*Huwa, Huwa*” (He, He) in his innermost consciousness, according to the verse: “And He is Allāh in the heavens and on earth”³² and the verse, “and He has the power over all things”.³³ And so forth as in other verses. The above-mentioned *dhākir* should understand when he repeats “*Huwa, Huwa*”, that the intention of this symbolic expression is [the realisation] that the innermost nature of the Exalted One flows through [all] existing manifestations and external objects of existence, or that He alone is manifested in everything and through everything, and none else. So understand [this].

One of the people of knowledge (may Allāh be pleased with him) said: “*Lā ilāhā illallāh*’ is the *dhikr* of the tongue, ‘*Allāh, Allāh*’ is the *dhikr* of the heart, and ‘*Huwa, Huwa*’ is the *dhikr* of the innermost consciousness”.³⁴ He also said: “*Lā ilāhā illallāh*’ is the *dhikr* of the common people, ‘*Allāh, Allāh*’ is the *dhikr* of the elect, and ‘*Huwa, Huwa*’ is the *dhikr* of the superlatively elect”. So know that.

Among the things which are also incumbent upon one is the need for attentive observation (*murāqabah*) of one’s soul; and that is one knows and recognises that Allāh is present with one and sees one and observes one, according to the tradition, “Worship Allāh as if you can see Him, for though you cannot see Him, He certainly sees you”.³⁵ It is said that this attentive observation is *murāqabah ihsāniyyah*,³⁶ according to the text of the tradition.

One of the people of intuitive perception (*dhawq*) among the Sūfīs (may Allāh sanctify their secret) said that the stage of “worship Allāh as if you see Him”, is the stage of the common people among the travellers on the Sūfī path, and that the stage of “although you cannot see Him, He certainly sees you” is the state of elect amongst them. So understand that.

Among the things incumbent upon one is to think good (*ḥusn al-ẓann*) of all people although, in outward appearance, they always fall into acts contrary (to *Sharī’ah*) obtaining [in the process] benefit for this from others; for verily the Mercy of Allāh is more extensive than that [benefit]. Allāh (Exalted is He) says: “But My Mercy extendeth to all things”.³⁷

The Prophet ﷺ has reported from Allāh (the Exalted): “Verily, My Mercy precedes My Anger”.³⁸

There is no doubt that all sins are part of the totality of things and His Mercy encompasses the totality of things, according to the divine text. So know that. Furthermore, that this is on the basis of the verse: “God forgiveth not [the sin of] joining other gods with Him; but He forgiveth whom He pleaseth other sins than this”³⁹ and so forth with other blessed verses in this regard.

People do not know that this disobedient servant, for example, who acts contrary to all the commandments [of Allāh] may repent and return to his Lord after his disobedience. He had said: “The one who repents from sin is like the one who has no sin”.⁴⁰

And the Noble King, the Endower, the Wise, the Forgiving, the Merciful has also said in His Noble and Sublime Book: “For Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean”.⁴¹

It is clear to the intelligent, reflective mind that the word “*Al-tawwāb*”⁴² is an intensive epithet. And it is understood by this that the servant appeals for abundant forgiveness from Him because of the considerable sins which afflict him all the time. The increase in repentance on the part of the above-mentioned servant is owing to the sins which he has committed. So know that.

We now declare outwardly and inwardly: “I seek forgiveness from Allāh the Mighty, from every sin I have committed intentionally or in error, secretly or openly, big or small, from sin which I am aware of and from sin which I am not aware of, and I turn to him in repentance”. “To Allāh we belong and to Him is our return”.⁴³ There is no power or strength except with Allāh, Most High, Supreme. And according to the tradition, “I prepared my intercession for the great sinners of my community”.⁴⁴

There are many noble verses and sublime traditions in relation to this stage. It is not necessary to mention all [of these] in this treatise because the intention in the treatise is to be brief.

This stage – the stage of thinking good of people – leads to the stage of thinking good of Allāh (the Exalted). This is more incumbent than the first stage according to the verse; “Despair not of the Mercy of Allāh, for Allāh forgives all sins: for He is Oft-Forgiving, Most Merciful”.⁴⁵ And so forth as per other sublime verses.

And, according to the tradition: “Every one of my community will be forgiven except those who openly declare their sins”.⁴⁶ Someone (may Allāh be pleased with him) said, “Among those who openly commit [sins] is the one who confesses to the people the commission of a sin, whether it is small or big”.

What is required in confession is confession to Allāh Himself; and that is to acknowledge sin to Him, and not to people. So understand that. One of the Ṣūfīs (may Allāh sanctify their secrets) said to his disciple: “Conceal your good deeds, as you conceal your evil deeds”. The Prophet ﷺ also said: “Be of the people⁴⁷ of the night, and do not be of the people of the day”.⁴⁸ This shows that what is meant by concealing deeds from the people is that there should be no ostentatious behaviour (*riyāʾ*) and other matters related to such deeds. So understand (this). If this statement was reversed, it would have another meaning. So know that.

There is no doubt that not all people wish to expose what they do and perform of what is vile or what reflects a shortcoming; either out of fear or embarrassment, or for both reasons.

This [is the case] when that involves only vile deeds or what reflects a shortcoming; then it is all the more reason [to be ashamed] if one commits sins and acts of disobedience. Understand all that I have discussed, if you are a person of intellect, for I have opened to you one of the secrets of the Wisdom of Allāh (the Exalted) with regard to His servant. Then why should it not be so since the Ultimate Truth (*al-Haqq*) (the Exalted) possessing the attributes of Forgiveness, All-encompassing Mercy and other attributes is more loving and more merciful to His servant than parents are to their children. So understand and contemplate.

Likewise, as far as the Prophet ﷺ is concerned, it is not said with regard to him that he is the intercessor for the pious, but it is said with regard to him that he is the intercessor for the sinners. The intercession of Muhammad ﷺ, as you have come to know previously, has been reserved for the Day of Resurrection for his community. Have you not known and heard that it has been said that all Prophets (may Allāh bless and grant them peace)⁴⁹, except our Prophet, will say on the Day of Resurrection, which is the day on which there will be no Judge except the Glorious Lord and no shade except His shade, “myself, myself” but he ﷺ will say “my community, my community”.⁵⁰ All of this has been mentioned already. So know that.

If this is the case, then on the basis of that, we have no choice but to think good of Allāh, and we have to think good of all people on the basis of the noble verses and sublime traditions; as an act of wisdom from Allāh (the Exalted) and as a favour from Him (Glory be to Him). So understand that.

At that stage it is also imperative for the perfect servant, the *ʿārif*, and the *wāṣil* not to find objections with any creature because to do so in regard to anything which they may do, [whether] openly or secretly, will be the greatest act of disrespect toward Allāh, the Creator of everything with regard to [both] essence and attribute(s). So understand [this].

It is reported regarding Al-Shaykh Al-Imām Abū al-Najīb al-Suhrawardī⁵¹ that he had a brother for the sake of Allāh, [who] was his companion and happened to be one of the greatest *awliyā* of Baghdad. It happened one day that he was very cheerful in regard to his condition while [at the same time] he was an object of a little anger from his Lord because of something he had committed of which he was unaware. Al-Shaykh Abū al-Najīb sent him his nephew, Shihāb al-Dīn al-Suhrawardī to warn the man about the matter. He was made aware of it and exclaimed, “Yes, by Allāh! Yes, by Allāh!” The man signalled for a rope and fastened it around his neck. He then ordered Shihāb al-Dīn to mount his mule, hold the other end of the rope and drag him through all the alleys of Baghdad. Shihāb al-Dīn said, in regard to this matter, “This is the recompense of one who had found fault with Allāh”. All the people were amazed and wondered about that matter since the man was well-known to all the people and was held in high esteem, and they recognised him as one of the *awliyā* (of Allāh). Then Shihāb al-Dīn asked the man, “O uncle, what is your sin that [has caused] you to put yourself in this grave situation?” The man answered: “O my son, I have committed a grave sin which is greater than all my previous sins. One day I was standing on the seashore and it was raining on the sea only. The situation was that people were in need of rain; the crops had turned yellow and the land has dried up that year [the author does not complete the rest of the anecdote]”. Keep that in mind and the creation is in the hands of Allāh, and “You do not will except as God wills”.⁵²

What Allāh wills will be and what He does not will, will not be; everything is under His Fate and divine decree, and under His power and His divine Will. Have you not heard or know the verse: “O ye who believe! Guard you own souls; if ye follow [right] guidance, no hurt can come to you from those who stray”.⁵³ And the tradition: “There will surely come upon you a time when the best of you will be that person who will not command that which is good, nor prevent what is evil”.⁵⁴ And the *ḥadīth*, “When you find avarice being submitted to and desire being followed, and everyone with an opinion acting according to his opinion, then you should mind you own business and leave alone matters that do not concern you”.⁵⁵

All of this is happening without doubt or uncertainty in this time of ours. So contemplate, if you are one of the people of sound intellect and correct disposition. “Let him who will, believe, and let him who will, reject [it]”.⁵⁶

One of the things also incumbent upon him [the *sālik*] is goodness of disposition towards all creatures because when he ﷺ was asked, “Which person will be closest to you on the day of Resurrection, O Messenger of Allāh?” he answered with [the] words: “The best of them in conduct”.⁵⁷ This is also on the basis of the tradition: “I have not been sent except to perfect noble character”.⁵⁸ Because of this, one *Ṣūfī* ⁵⁹ (may Allāh be pleased with him) said: “*Taṣawwuf* is good character. There is no *taṣawwuf* for one who does not have good character”. Understand [this].

Furthermore, the expression *ḥusn al-khalq* (showing goodness to the creation) is also implied in the following tradition: “Treat people according their nature”. [The concept is also implied in the following Prophetic ﷺ traditions]: “Honour the guest, even if he is a disbeliever”.⁶⁰ “He who believes in Allāh and His Messenger must honour the neighbour”.⁶¹ And in the *ḥadīth*: “Do not turn away the beggar, for he is the gift of Allāh to His creature”⁶² and “All of mankind is the family of Allāh, so the dearest to Allāh (the Exalted) is the one who is the most beneficial among them to his family”.⁶³ There is also an indication of this in the *Ḥadīth Qudsī* (Holy tradition): “I feel embarrassed about punishing the old people among My servants”.⁶⁴ In this regard, the [following] verse is also an indication:⁶⁵ “Nor repulse the petitioner [unheard]”⁶⁶ and the verse, “Kind words and the covering of faults are better than charity followed by injury”.⁶⁷ Understand [this]. There are numerous traditions explaining good conduct towards all of creation. It is not necessary to mention all of them in this short treatise, following the wisdom of Allāh because prolonged speech in the best situation causes boredom and weariness. So know that.

They – the people of knowledge and wisdom – (may Allāh be pleased with them) said: “The essential feature of good conduct towards all creation is to bring comfort to them and to be cordial with them and not to be estranged from them”.⁶⁸ For that reason, the Commander of the faithful⁶⁹ (may Allāh be pleased with him), said: “The best deed is to bring joy to the hearts of brothers”.⁷⁰ So know that.

At this stage the matter requires imbuing [oneself] with the attributes of Allāh (Glorified and Exalted is He), in accordance with the tradition: “Verily Allāh has many attributes; whoever imbues himself with one of them will enter Paradise”.⁷¹

That is why one of the *Ṣūfīs* (may his secrets be sanctified) has also said: “The beginning of *tasawwuf* is absolute identification of intention with Allāh (the Exalted), and its last is imbuing itself with the attributes of Allāh (Glory be to Him)”. Yet another one said: “The

beginning of *tasawwuf* is learning, its middle (stage) is praxis, and its end is grace”.⁷² So know that.

One of the things also incumbent upon him (the *sālik*) is to be satisfied with divine fate and decree (*al-qaḍā’ wa’l-qadr*) in accordance with the verse: “And the command of Allāh is a decree determined”⁷³ and in accordance with the tradition: “I believe in Allāh, His Angels, His Books, His Messengers, the Last Day, and [that] the decree of good and evil is from Allāh (the Exalted)”.⁷⁴

Satisfaction with the divine decree is absolutely necessary, but not (satisfaction) with what a person [accomplishes of acts of disobedience]. Satisfaction with disobedience is an act of disbelief. So examine and contemplate. We have discussed this subject in detail in one of our treatises. Understand the whole issue, and you will reach your goal. If Allāh so wills.

If the servant does all that and carries out everything that we have mentioned with complete sincerity (*ikhlas*) of intention for the sake of Allāh making *dhikr* abundantly, not being forgetful (*ghaflah*) of Him; following the Messenger of Allāh ﷺ outwardly and inwardly, with the knowledge that all this is only due to the grace of Allāh on him, not by virtue of his [own] knowledge and deeds [with all these acts continuing] until they become like a habit to him with the consciousness of his being in the presence of [*ḥudūr*] of Allāh and his continuous witnessing (*shuhūd*) of Him, and his constant *murāqabah* of Him at all time; then he will become the master of the people of his time and will be called by the title of *walī* of Allāh (the Exalted), and an *‘arīf* of Him (Glory be to Him). Therefore, he will be worthy of Him and be His *khalīfah*. Glorious is He. Only at that point will he be called *al-insān al-kāmil*, *‘arīf* and *wāṣil*, without doubt or uncertainty. He will be known, and also unknown, like Uways al-Qaranī.⁷⁵ Verily he [Uways] had said with regard to himself that he was unknown on earth, but known in the Heavens. “Nor is that for Allāh any great matter”.⁷⁶

With regard to this stage, the *Ḥadīth Qudsī* states: “Verily, my friends are under my tent”.⁷⁷ And in another report: “Under my dome, none knows them other than Me”.⁷⁸ With regard to this stage, the tradition also states: “Verily, I am a human being like you. I eat as you eat, and drink as you drink”.⁷⁹

The one who has attained this position is called *malāmiyah*⁸⁰ from among whom only the greatest *awliyā’* among the poles (*aqṭāb*) emerge. Thus said our *Shaykh*, and *Shaykh* of our *Shaykh*, the king of mystics, my master Muḥyī al-Dīn ibn al’-Arabī⁸¹ (may Allāh sanctify his soul and illuminate his grave, and may we benefit from him, *Amin*).

One of the intrinsic qualities of men at this stage is that they do not abandon the external aspect of the *Sharī’ah* and the *Ḥaqīqah* but they combine the two because they are inheritors of the spiritual status of the Prophet ﷺ. If one does not do that, then one is not yet of the inheritors [of this status] and one is not perfect (*kāmil*). Understand [that].

According to the tradition, [the Holy Prophet ﷺ said]: “I was sent with the *the Sharī’ah* and the *Ḥaqīqah*, while all the [other] Prophets were sent only with the *Sharī’ah*”.⁸² Those with knowledge of Allāh agree that to adhere to the external aspect of *Sharī’ah* is one of the conditions of sainthood, in addition to adhering to the inner aspect of Reality. Otherwise, the servant cannot become one of the *awliyā’* in any respect, even if extraordinary things emanate from him. Verily, performing extraordinary things in his case is regarded only as gradual ascending (towards attaining *karāmah*, and not as a *karāmah*). So know that.

It is obvious to the intelligent servant and to the perfect gnostic that if an extraordinary act emanates from a disbeliever and corrupt person it is called *istidrāj*;⁸³ if it emanates from a virtuous man who adheres to the externals of *Sharī'ah* it is called *karāmah*, and if it emanates from a prophet it is called *mu'jizah*. If it occurs before his prophethood, it is called *ilhām*.⁸⁴ So know that.

Do not move away from the status of combining the *Sharī'ah* and *Ḥaqīqah* by virtue of the Prophet's text mentioned above in this regard. We have discussed the subject of *Sharī'ah* and *Ḥaqīqah* in detail in one of our treatises.

Furthermore, after the above-mentioned servant has accomplished all the stages discussed above⁸⁵, he becomes a servant devoted to Allāh alone; to the exclusion of all else apart from Him. That is the supreme goal and foremost desire. This stage is called absolute servanthood (*'ubūdiyyah*) which is the highest of all the stages for the servant. Regarding this stage a verse states: "Glory be to Him who did take His servant".⁸⁶

He, Glory be to Him, does not say "with His Messenger", nor "with His Prophet", nor "with His beloved"; since there is no stage above *'ubūdiyyah* for the servant. There is only the stage of Lordship [*rubūbiyyah*] which is reserved for Allāh, the Exalted. So understand all [this], and greetings.

At this stage, also, the invoker becomes the invoked, the knower becomes the known, the observer becomes the observed, the witnesser becomes the witnessed, the disciple becomes the object, the lover becomes the beloved, the Lord becomes the essence of the servant and the servant the essence of the Lord due to his annihilation (*fanā'*) in All, and his subsistence (*baqā'*) with Him, and his absorption in the Majestic Illumination (*tajallī*) through his continuous vision of Him in a state of annihilation, self-effacement, obliteration and unconsciousness; (this) due to his having reached the stage of Mūsā.⁸⁷ Then after restoration to consciousness, he becomes a *khalīfah* of His, Glory be to Him. He is then imbued with the attributes of his Lord after attaining the state described by the tradition: "I become his hearing and his sight...",⁸⁸ except that the servant remains a servant although he has ascended (spiritually), and the Lord remains the Lord although He has descended⁸⁹. That is why one of those with knowledge of Allāh has said in a poem: "The sea is the sea despite what happened during the past and the events are the waves and the rivers".

Understand the matter and do not err, else you may slip up⁹⁰. No one can escape from this dreadful predicament except people having (divine) providence and perfect happiness, encompassing their outer and inner being. With regard to this stage also the poet has said: "The glass becomes clear and the wine becomes clear and they look alike, and the matter becomes ambiguous as if it is the wine and not the cup; and as if it is the cup and not the wine". One of them said: "The colour of the water is the colour of its vessel". Another said: "Everything is He, O young man, if you remove its restrictions and everything becomes Us, O young man, because we are His boundary". And there are other sayings of this nature corresponding to the stage after attaining the goal. Then perhaps the servant, through his continuous vision of multiplicity in unity and unity in multiplicity, is at the stage where spiritual ecstasy (*ḥāl*) overwhelms him at the manifestation to him of the Majesty of His Beauty and Beauty of His Majesty by the Real One, may He be Exalted. Then, what he sees in existence does not exist (in reality) but is manifested in the forms of all things through his esoteric knowledge and intuition. Consequently, he reaches the stage of the individual ego free from dualism, alluded to at the stage of Absolute Unity. So understand [this].

Regarding this stage, a tradition states: “The believer is a mirror of [another] believer”⁹¹ i.e. the new believer is the mirror of the old believer, and whatever is required for the latter, is required for him. There then proceeds from this servant who is annihilated (in Allāh), immersed in witnessing of the Absolute, such expressions over which he has no control: “I am the Absolute truth”⁹², uttered by al-Ḥallāj al Baghdādī⁹³; “I am Allāh”⁹⁴, by al-Sayyid Nasīm al-Ḥalabī⁹⁵; “Under my garment there is nothing but Allāh”⁹⁶ by al-Shiblī⁹⁷. “Glory be to Me, how Great is My Majesty”⁹⁸, by Abu Yazīd al-Bisṭāmī⁹⁹; “It is as if I have gained power over everything”¹⁰⁰, by Abū al-Mughīth ibn Jamīl al-Yamanī¹⁰¹ and other similar expressions emanating from people in an ecstatic condition (may Allāh sanctify the secrets of all of them). Verily, in reality it is Allāh Who manifests and speaks through the tongue of His servant, and not the servant [speaking]. So know that.

Do not commit an error; you will achieve your goal if Allāh so wills. Have you not understood the words of the Exalted in the *Ḥadīth Qudsī*? “My servant continues to come closer to Me through supererogatory acts until I love him. When I love him, I become his hearing through which he hears and his sight with which he sees and his hand with which he grasps and his feet with which he walks and his tongue with which he speaks and his mind with which he thinks”.¹⁰²

Regarding this stage Allāh, the Exalted, also says to one of the inerrant ones¹⁰³ (upon whom be peace): “Whoever seeks Me, finds Me; and whoever finds Me, I love him; and whomever I love, I love intensely; and whoever I love intensely, I cause him to die; and he whom I cause to die, his blood-money is incumbent upon Me; and he whose blood-money is incumbent upon Me, I am his blood-money”.¹⁰⁴ And, then at this point the Reality takes the place of the entire servant who has gained close proximity to Him, after rendering the trust to those to whom they are due, according to the verse: “Allāh doth command you to render back your trusts to those to whom they are due”.¹⁰⁵ At this state the servant is also called “the perfect man”. Then he becomes one of the secrets (*sirr*) of Allāh (the Exalted): “Man (*insān*) is My secret, and I am his secret”.¹⁰⁶

One of the people with intuitive perception among the Ṣūfīs (may Allāh sanctify his secret) said: “What is meant by *insān* here is the ‘perfect man’, the gnostic who has reached this stage, not the imperfect man who is an animal appearing in the form of this man”. So know that.

The meaning of this tradition is that it is the quality of the perfect man that he is not unmindful (*ghaflah*) of Allāh (the Exalted) even for a moment. Therefore, in all his affairs and all his circumstances, he will become as being from Allāh, to Allāh, towards Allāh, in Allāh, with Allāh, for Allāh, by Allāh, near Allāh; for the Reality (may He be Exalted) is ever present in the heart of this person because of his not being heedless of Him (the Exalted) and his not being forgetful in respect of Him. And from this viewpoint, Allāh (the Exalted) becomes the *sirr* of this person.

When He (the Exalted) also finds that His above-mentioned servant is capable of [receiving] special illumination, He bestows on him various kinds of attributes and qualities from among His attributes and qualities. Then he [the servant] becomes like Him [in qualities]. Then after imbuing himself with His attributes, he becomes a representative and *khalīfah* of His (Glory be to Him), and his image is the image in which He had created Adam as His *khalīfah*.¹⁰⁷ [This is] because the *khalīfah* is in the image of the one who had appointed him. When he beholds Him in a state of the most intense bliss, he is brought by

Him to the furthest rank, and he takes his place completely. Consequently, he attains this [rank]. Therefore, from this point of view, it is said about him that he is the secret of Allāh (the Exalted). So know that.

One of the Ṣūfīs (may Allāh the Exalted support and help him) said: “What is meant by the tradition [containing the words] ‘man is my secret’ is with respect to his being in the eternal, pre-existent, divine Knowledge before his existence externally. And the meaning of ‘I am his secret’ is with regard to the time after his appearance in [existence] because Allāh (the Exalted) is always in the heart of this servant. Therefore, his heart is ‘the throne of Allāh’”¹⁰⁸ which is interpreted¹⁰⁹ as “man” just as the mosque is called “the house of Allāh”. Regarding this stage, one of those inerrant ones (upon him be peace) said: “Where do I seek you, O Lord?” or he says: “Where do I find you?” and He replies: “Seek Me or find Me in the heart of the *faqīr* who is distressed for my sake”.¹¹⁰ And Allāh (the Exalted) revealed to David, (peace be upon him): “O David! Empty your heart [so that] I may reside in it”.¹¹¹

This is because the servant is the doorman in the house of his Lord, and the house is nowhere else other than in his [the servant’s] heart. It is incumbent upon the intelligent, trustworthy servant to be a man of trust (*amānah*). So he does not let anyone other than the owner of the house enter the house which is known as “the much frequented house”¹¹² from the perspective of the gnostic who has attained the goal. So know that.

It can be said that the reason for the servant’s secrecy to Him (the Exalted), and the secrecy of Allāh, Glory be to Him, to His servant is in accordance with what is alluded to in the verse: “[Then] do you remember Me; I will remember you”¹¹³ and the tradition, “Whoever remembers Me in his heart, I too will remember him in My heart; and whoever remembers me in an assembly, I shall remember him in an assembly better than them”.¹¹⁴

Now after the long discussion and elegant account, we return to what we had intended to expound, and that is precisely this goal. Therefore, we will give valuable, beneficial, spiritual cautions, if Allāh so wills, to some seekers of the Way among the friends and to the people of the Path. May Allāh help him attain his goal and make him, if Allāh so wills, among the choicest of His servants, *Amin*.

We say now, know O my brother, friend of Allāh, His representative, and Allāh’s shadow and *khalifah*, may Allāh make me and you firm with the fully established Word that stands firm and make my end and yours¹¹⁵ to be good:¹¹⁶ verily every *walī* of Allāh (the Exalted) and every ‘*ārif*’¹¹⁷ of His, Glory be to Him, has some form of activity and some kind of customary speech. The best of activities is that of companionship with Allāh as mentioned at the beginning of the treatise. Likewise, the best of customary speech is [invoking] the Name of Allāh, the Omniscient, as the two are in the position of the mother and the father in respect of all activities and all customary speech. For even the great saints and gnostics did not become saints and gnostics except by engaging in some activity of the people and adhering to some of their customary speech; provided that he learnt them from the most perfect of the *shaykhs* from among those bestowed with the knowledge of Allāh, and His people (may Allāh sanctify their secrets). [Otherwise, he would never be correct. For this reason, he ﷺ had said: “Whoever died without having taken the pledge”¹¹⁸ has died the death of the days of ignorance”.¹¹⁹ He ﷺ has also said in a tradition: “Whoever does not have a spiritual guide, Satan is his spiritual guide”.¹²⁰

If Satan is his spiritual guide the result would be that he would be the most misguided [person] even though he may possess abundance of knowledge and [good] deeds. So know that. Therefore,¹²¹ the Prophet ﷺ alluded to this in his words: “Verily, knowledge [comes] through learning”.¹²²

Furthermore, what is meant by *shaykh* here is the *shaykh* of initiation and instruction [in *taṣawwuf*], not the *shaykh* of reading and teaching. For the *shaykh* of initiation and instruction is the *khalīfah* of Allāh (the Exalted), or shall I say the *khalīfah* of the Messenger ﷺ, and his representative. In fact, he is identical to him (in certain respects), not different from him; according to the text because the *khalīfah* is in the image of the one who has appointed him as mentioned earlier. So this has been established.

Now when the Messenger of Allāh ﷺ was taking the oath of allegiance from people among the Companions, Allāh unveiled to him the Manifestation of [His] Essential being and the individualisation of the divine Oneness in such a way that the one illuminated cannot be distinguished from the One Who Illuminates when witnessed by the true gnostic among the people of true intuition.¹²³ That act will serve as caution and instruction for the above-mentioned people who took the *bay’ah* (oath of allegiance), who will now be at the stage of the disciples learning from spiritual guides once they have given their pledges to their guides. And the spiritual guides are the successors of the Messenger ﷺ. He ﷺ said: “You must follow the rightly-guided *khulafā*”.¹²⁴ They assume the position of the Messenger ﷺ during their time; (this) if you have understood the secret of the verse: “Verily those who grant their fealty to thee do no less than grant their fealty to Allāh”.¹²⁵

Therefore,¹²⁶ it is incumbent upon the perfect disciple who has understanding to be conscious in his heart and to imagine, at the time of initiation by his spiritual guide, that he is not giving allegiance to anyone but Allāh. That is necessary, otherwise he would not reach the stage of true initiation. So know that.

With the entry of the disciple into initiation by his spiritual guide, he reaches the stage of those who know by Allāh, if he understood the matter as it is. As for the benefit of the disciple’s entrance into initiation by spiritual guides, he will not know the truth of the matter except till after death. “Let him who will, believe, and let him who will, reject [it]”.¹²⁷

Hearing [something] is not the same as beholding [it] with the eye. And Allāh knows best. As for the results of all these deeds and action, they are only attained, procured and accomplished¹²⁸ by persevering with truthfulness in all matters and sincerity (*ikhhlāṣ*) of intention in pursuing them, for the sake (*wajh*) of Allāh and not anyone else, and endurance (*ṣabr*) during all adversities, and serious effort in seeking the goal. Is it not [the case], as has been said, that he who strives earnestly finds it? So understand and contemplate.

In regard to this stage, it was said about Shaykh al-Junayd¹²⁹, the master of the [*Ṣūfī*] group (may his secret be sanctified): “By what means did you arrive at this stage?”; he replied, pointing with his hand to his cheek: “By placing this on the doorstep of my *Shaykh* for forty years”.¹³⁰ For this reason, the *Ṣūfis* (may Allāh be pleased with them) are in agreement when they say that one will never traverse this [*Ṣūfī*] path easily. So know that.

It was also said to Shaykh al-Imam, the Sulṭān of the *awliyā*, ‘Abd al-Qādir al-Jilānī¹³¹: “By what means did you reach Allāh, the Exalted?” He answered: “I did not reach Him, the Exalted, by means of abundant *ṣalāh* or fasting, but I reached Him only through endurance (*ṣabr*), humility, generosity and peace of heart”.¹³²

Regarding this stage the Prophet ﷺ said with respect to Abū Bakr al-Ṣiddīq¹³³ (may Allāh be pleased with him): “Abū Bakr has not excelled you by virtue of abundance of prayer and fasting, but [because of] something settled in his heart”.¹³⁴ In another similar report on him, the word *sirr* (an innermost recess, a secret) instead of *shay*’ (something) [is used]. This is confirmed in the tradition: “Whatever Allāh poured into my heart, I poured into the heart of Abū Bakr”.¹³⁵ So know that.

One of the gnostics eliminated the problem which the words of Shaykh ‘Abd al-Qādir (may Allāh be pleased with him) and the Messenger of God ﷺ pose with regard to their statements about the abundance of prayer and fasting by saying: “Do not think that the two spiritual guides mentioned above did not pray or fast at all, but they prayed and fasted in addition to engaging frequently in supererogatory prayers and fasting (at the same time)”.¹³⁶

Verily, what is intended by the words of the Prophet ﷺ and of Shaykh ‘Abd al-Qādir Jīlānī (may his secret be sanctified) is that they did not reach Him *merely* by means of abundant prayers and abundant fasting. So understand that.

It is said that the words of the Messenger ﷺ and of Shaykh ‘Abd al-Qādir Jīlānī (may Allāh be pleased with him) “by means of abundant prayer(s) and fasting” mean an increase in supererogatory acts over and above the obligatory ones. So understand that.

Some of the freethinkers and heretics (may Allāh protect us from their understanding) have a notion that a person will reach Allāh (the Exalted) even without prayer and fasting, on the basis of [misunderstanding] the text of the above-mentioned tradition and words of Shaykh ‘Abd al-Qādir. The position is that the matter is not so. And Allāh (the Exalted) is responsible for guiding everyone and in His Hands is complete success and best realisation.

At this point we return to the original goal – and that is, no Lord is to be worshipped besides Him – and this will happen only if the result of all the issues mentioned above has been attained practically and actually by the perfect servant and gnostic who has reached the goal in acquiring complete awareness and general perfection. Then he knows and recognises through [his] knowledge and intuition that there is no existence in reality except that of Allāh, and that if it were not for His manifestation in the totality of things, nothing would have existed.

For this reason one of those to whom the divine Truth has been manifested (may their secrets be sanctified) said that the perfect act of devotion of the servant is knowing that the object of worship is manifested in the worshipper. Otherwise, he cannot be a worshipper in reality due to [his] entry into covert polytheism. How can it be not so when he is the worshipper as well as the object of worship? He is the worshipper by virtue of the fact that the act emanates from him, and he is the object of worship by virtue of the fact that the origin of that act is referred to him. So understand that and do not err, because in that are things which may cause one to slip.

Furthermore, it is also necessary for him to know and recognise that whenever he directs his attention to something – whatever it may be – he will find the Reality (Exalted be He) manifested, individuated and illuminated upon him, to him, and in him through the illumination of procreation and creation generally, and with special illumination [bestowed] on everyone according to his [own] special capacity. So understand that. Furthermore, it is also incumbent upon one to know and recognise that there are four *qiblahs*¹³⁷ according to what one of the people with intuition from among the people of knowledge and gnosis had said. The first of these is called the *qiblah al-‘amal*, meaning the *qiblah* of action. The

second is called the *qiblah al-‘ilm*, meaning the *qiblah* of knowledge. The third is called the *qiblah al-sirr*, meaning *qiblah* of secrecy (or of the innermost recesses). The fourth is called the *qiblah al-tawajjuh*, meaning the *qiblah* of contemplation.

As for the *qiblah* of action, He (Allāh) explains it in the verse: “Turn then thy face in the direction of the sacred mosque”.¹³⁸ So the *ṣalāh* will not be valid except by turning one’s face towards it literally, whether the worshipper is knowledgeable or ignorant. This *qiblah* is known as the *qiblah* of the common people. This *qiblah* could be far from the worshipper or close to him depending on his position. And it could be from a specific direction, whether from the east or west, or from the south or the north. And every one of the common people knows this *qiblah*. So understand [this].

As for the *qiblah* of knowledge, the [following] verse points to it: “Wheresoever ye turn, there is the presence of Allāh”.¹³⁹ This is known as the *qiblah* of the elect. The person, when turning his face towards this transcendental *qiblah*, is close to it in one respect and distant from it in another respect. In fact, in another respect he could be the *qiblah* himself at the same time and in the same position. Not everyone knows the secret of this above-mentioned *qiblah* except the elect. So know that.

As for the *qiblah* of secrecy, it encompasses everything, and is manifest with everything, in everything, upon everything, by everything, to everything and everything emanates from it, and everything returns to it. It is the essence of everything, and it is itself everything. It is the first and the last, and the evident and the hidden, and it is closest to you but you do not perceive [it]. “And He is nearer to you than your jugular vein”¹⁴⁰ “And He is with you wherever you may be”¹⁴¹; “There is nothing whatever like unto Him”.¹⁴² And everything belongs to Him. So know that, for it is one of the hidden Divine Secrets¹⁴³ and one of the essences of divine gnosis. Only the people of complete providence and perfect general happiness, encompassing their outer and inner [beings], accomplish this and attain success in this due to their following the Messenger of Allāh ﷺ. So establish that.

As for the *qiblah* of contemplation, it is an expression denoting the pineal heart in contrast to the true heart referred to in the tradition: “The heart of the servant is the throne of Allāh”.¹⁴⁴ One of them (may Allāh be pleased with him) said: “The heart is unseen and the Reality is unseen therefore the unseen is more suitably related to the unseen”.¹⁴⁵ However, it is incumbent on the one who turns towards this *qiblah* to perceive the Real (Glory to Him, the Exalted) manifest in it with complete presence [of Allāh] always, in all his circumstances and [at all] times. This activity was what the most eminent *shuyūkh* of the Naqshbandiyyah¹⁴⁶ (may Allāh sanctify their secrets) used to depend upon.

As for us, we have obtained many benefits, the blessings of which cannot be enumerated, when we embarked upon this Way, and we occupied ourselves with this activity and were raised under the tutelage of our *shaykh*, the leader, the model of mankind; and he is the *shaykh*, the *walī*, in the Seen and the Unseen world without doubt or uncertainty – our master, Shaykh Muhammad Bāqī¹⁴⁷ al-Naqshbandī al-Yamanī (may Allāh sanctify his soul and illuminate his grave and may we benefit through him) *Amin*. . May Allāh benefit us in abundance beyond measure. So know that.

Now, no one will experience all that we have discussed nor accomplish it except the one who is us and we are he,¹⁴⁸ externally and internally, in the world and the Hereafter. And Allāh has taken it upon Himself to guide all mankind, and with Him is the means of success, and He has the Kingdom of divine Unity (*tawhīd*). And Allāh knows best.

Then after the above-mentioned servant [who is] totally absorbed in Allāh, and subsistent in Him, reaches [the stage of] absolute Unity of Being (*waḥdat al-wujūd*), free from otherness, eliminating duality, far removed from smelling the odour of hidden polytheism in addition to open polytheism, he sees everything as one of His manifestations, one of His illuminations and one of His individualisations. In fact, everything is identical to him as a result of his having reached the stage of true nearness (*qurbah*) [to Allāh] in which there can be no distinction. Regarding this stage, Shaykh Abu Yazīd al-Biṣṭāmī said: “I am from the divine Essence¹⁴⁹ and from the divine essence, am I”.¹⁵⁰

The verses quoted refer to this stage – the verses dealing with “encompassing”, “accompaniment”, “individualisation”, “nearness”, “selves”, etc.

One of the gnostics said by way of caution and instruction to the common people of the [Ṣūfī] path: “Your nearness to Him means that you personally feel His nearness to you. If not how will you be able to feel His nearness?”¹⁵¹ Regarding the stage of “encompassing”, the [following] tradition also refers to it: “If you are lowered with a rope, it will descend on Allāh”.¹⁵² Then he ﷺ recited to [whom he was speaking]: “He is the First and the Last, the Evident and the Imminent and He has power over everything”.¹⁵³

Why should it not be so when He is nearer to you than your soul, as already mentioned? For you are near Allāh (the Exalted) by virtue of Him accompanying you; and His encompassing you in aspects and stages of all affairs related to this world and the Hereafter. In fact, He (Glory be to Him) was with you and encompassed you before your appearance in external existence; then you were in the phase of His qualities and His attributes, at the level of your non-existent state¹⁵⁴ established in the eternal divine knowledge. Allāh existed and nothing existed simultaneously with Him, and He is now in the state that He used to be then. Although one of the people of knowledge stated that the companionship (*ma'īyyah*) of Allāh (the Exalted) with His servant is a reality, another one of them said that Allāh is with you, but [*ma'īyyah*] is not with Him, according to the text. So comprehend and contemplate.

With regard to this stage also it is said that knowledge, the knower and the known are one, not different, as otherness (*ghayrīyyah*) here will be according to one's understanding and outlook only. So look deep into the inner meaning of his words: “Those who know Allāh best among you are those who know themselves best”.¹⁵⁵ And [he also said] “He who knows himself, knows his Lord”.¹⁵⁶ One of them has added to this the words: “He who knows his Lord, ignores himself, and he who ignores himself, restrains his tongue”.¹⁵⁷ [And the following saying may be added]: “He who knows his Lord, restrains his tongue”.¹⁵⁸ So know and contemplate [this], for it is one of the finer points of knowledge and success. Regarding this stage also, Abū Bakr al-Siddīq (may Allāh be pleased with him) stated: “This inability to attain awareness is in [itself] awareness”.¹⁵⁹ And ‘Alī ibn Abī Tālib (may Allāh be pleased with him) added to it by saying: “Persisting in pursuing the Reality¹⁶⁰ is an act of polytheism”.¹⁶¹

With regard to this stage, he ﷺ alluded to it in his supplication: “O Allāh, increase my bewilderment of Thee”¹⁶² because bewilderment is the goal of mystical intuition. “O Allāh, show us the truth because truth is an actuality, and bless us with complying with it, and show us falsehood as falsehood is likewise, and bless us with avoiding it”.¹⁶³ So understand that fully.

With regard to the position of the secret of the verse: “He is the First and the Last, the Evident and the Imminent”, and other allegorical verses, Abū Bakr al-Ṣiddīq (may Allāh be pleased with him) said: “Whatever I looked at, I only saw Allāh in front of it”. And ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) said: “Whatever I looked at, I only saw Allāh behind it”. And ‘Uthmān ibn ‘Affān (may Allāh be pleased with him) said: “Whatever I looked at, I only saw Allāh with it”. And ‘Alī (may Allāh be pleased with him) said: “Whatever I looked at, I only saw Allāh therein”.¹⁶⁴

The theme of the utterances of the respected *imāms* (may Allāh be pleased with them) is one. As for the disparity, it is only with regard to their personal experience – each one according to [his] stage. So know that. Shaykh Abū Yazīd al-Biṣṭāmī also said: “I performed pilgrimage in the first year, but I did not see the House nor the Lord of the House. Then I performed pilgrimage in the second year, and I saw the House, but I did not see the Lord of the House. Then I performed pilgrimage in the third year, and I saw only the Lord of the House”.¹⁶⁵

It has been recorded that Shaykh Dhū al-Nūn al-Miṣrī¹⁶⁶ (may his secret be sanctified) met with one of the men of this stage while he was walking on the water of the Nile of Egypt. So Dhū al-Nūn asked him: “From where have you come, O man?” The man answered by saying: “He”. Then Dhū al-Nūn said, “To where are you going?” The man said, “He”. Then Dhū al-Nūn said: “What is your name?” The man said, “He”. Then Dhū al-Nūn said, “Are you a human being or a *jinn*?” The man said, “He”. He left him and let him go his way, saying: “This is one of the wonderful and strange things”.

It has been narrated on the authority of the Prophet ﷺ that he said: “Do not give preference to me over Yūnus ibn Matta”.¹⁶⁷ One of the people of knowledge said that the meaning of this tradition of distancing himself ﷺ from giving preference to himself ﷺ over Yūnus (May peace be upon him) is only with respect to the Ascension¹⁶⁸ not in general. So understand [that]. For just as he ﷺ mounted the *Burāq*¹⁶⁹ and ascended to the uppermost heaven until he reached his Lord, so Yūnus (May peace be upon him) mounted the large fish to the lowest level until he reached his Lord. This tradition supports the tradition mentioned earlier (“if you were lowered with a rope...”).

It has also been reported from him ﷺ, in words [conveying] the meaning that he ﷺ said: “Six angels gathered at Makkah, the noble [city]; one of them came from the top direction, another from the bottom direction, another from the east, another from the west, another from the south, and another from the north. Each of them enquired of his companion with the words: “From where did you come?” and each answered with the words, “From the presence of our Lord”.¹⁷⁰ So understand [this].

It has also been reported in the tradition that he ﷺ said: “Verily, the highest assembly certainly seeks Him with you as you seek¹⁷¹ Him with them”.¹⁷²

So understand that.

Now if it is so, then the essence of the whole discussion is the witnessing of His absolute Unity and His Manifestation and His individualisation through it, and the knowledge that none exists in reality except Allāh and His Attributes. Therefore the *shaykh* of our spiritual master, the *walī*, the ‘*arīf* of Allāh, Shaykh Muhammad ibn Faḍl Allāh al-Burhānpūrī¹⁷³ (may his secret be sanctified) said: “Verily everything in existence is identical with the divine Reality (Exalted is He), with respect to existence, and with respect to individualisation, it is different from Him”.¹⁷⁴

The reality i.e. the reality of the matter, meaning the essence of the matter, is that everything is the Real (May He be Glorified and exalted). How can it be not so when “He is the First and the Last, the Evident and the Imminent”¹⁷⁵ and “He is the one to whom nothing can be compared”¹⁷⁶ and “everything belongs to Him”¹⁷⁷? This is one of the most amazing things that He combines (in Himself) two contrary aspects.

It was said to Abu Sa’īd al-Kharrāz¹⁷⁸ (may Allāh sanctify his secret): “How did you come to know Allāh?” He said: “Through His combining of two contrary things”. So understand the truth of the matter, because one may slip with regard to that, and success is through Allāh. In spite of this, He is described as, “Say He is Allāh, the One and Only; Allāh, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him”¹⁷⁹.

So, O my beloved and coolness of my eye, if you desire peace in the world and the Hereafter, do not depart from the stage of this Quranic chapter and from these verses; and you will be bestowed with eternal happiness and peace. Furthermore, the essence of the discussion, also, is that it is incumbent on the perfect servant not¹⁸⁰ to attach his heart to anything but Allāh, as whosoever attaches his heart to anyone other than Him is veiled (*mahjūb*) and distant from Him, the Exalted. Verily whosoever is veiled and distant from Allāh will neither become a perfect man, nor a gnostic who has reached the Goal even though the whole of existence may be one of His manifestations, one of his individualisations, one of His illuminations, and so on. The pursued, intended and desired object in reality is nothing but the individualised, illumined, manifestation whose existence is the existence of the Absolute, which is not¹⁸¹ subject to any limitations. So understand and establish that.

Realise all this¹⁸²; it is one of the intricate mysteries, emanating from one of the [divine] lights. And success is due to Allāh, and it is in His power to grant [this] realisation. So, I seek refuge in Allāh from the veil which cannot be lifted and distance after which there is no proximity, nor return to Him, may He be Glorified and Exalted. Therefore, *al-Sayyid* Abū Bakr ibn Sālim al-‘Aynāti¹⁸³, famous in Ḥadramawt (may his secret be sanctified), said: “My punishment is my veiling from You even when I am in Paradise; but if You are pleased with me I do not mind being in the fire”¹⁸⁴.

Verily, the highest goal and foremost pursuit is [attaining] the pleasure of Allāh and reaching Him, may He be Glorified and Exalted. The intention of the gnostic, who has reached the Goal and the distinguished disciple, is to have no desire except Him in the world and the Hereafter. Even though his external self may be preoccupied with the world, his heart is attached to Allāh, not to anyone else. Regarding this stage, the tradition states: “Place the world in the palm of your hand and do not place it in your hearts”¹⁸⁵. One of the gnostics said, “The world is forbidden to the people of the Hereafter and the Hereafter is forbidden to the people of the world and they are both forbidden to the people of Allāh”¹⁸⁶. The Holy Prophet ﷺ also said: “The people of the world are served by male and female slaves, the people of the Hereafter are served by free men and distinguished men and the people of Allāh are served by kings and sultans”¹⁸⁷. So know that. Consider what is said and do not be concerned about who said it. Acquire wisdom from Luqmān¹⁸⁸ and “enter the homes through their doors”¹⁸⁹.

The writer of these words has made his declaration. May Allāh (the Exalted) endow him with complete success and make him, if Allāh (the Exalted) wills, among the people who

have accomplished the Goal. This is the last of what he could accomplish in writing this blessed¹⁹⁰ treatise with the grace of Allāh, *Amin*, O Lord of the Worlds.

Notes

1. Ar. *mashārib* (sing. mashrab): lit. a drinking place; also taste; in *taṣawwuf* this signifies the heart's "drink" of [spiritual] pleasure and sweetness.
2. The *yā* at the end of the word Qur'ān in the last line is an error in transcription.
3. Qur'ān 6:79; the author has added the word *musliman* after *ḥaniḥan*.
4. Qur'ān 6:78.
5. Qur'ān 37:99.
6. Qur'ān 2:156.
7. This refers to Qur'ān 42:11; however, *al-'alīm* should read *al-baṣīr*.
8. Qur'ān 112:1–4.
9. Qur'ān 37:96.
10. Qur'ān 76:30.
11. Qur'ān 2:20.
12. Qur'ān 4:78.
13. These words are contained in *aḥādīth* cited by Ibn Mājah and al-Tirmidhī.
14. I have been unable to trace this *ḥadīth*. However, the following pronouncement is found in the *Kashf al-Mahjūb* of al-Hujwīrī "and the He [creates] all benefit and harm". See 'Alī ibn 'Uthmān al-Hujwīrī, *Kashf al-Mahjūb*, trans. R.A.Nicholson. (London: Luzac, 1970), 279.
15. The report is cited, with a slight variation in wording, by al-Ṭabarī in his *Mu'jam al-Kabīr*.
16. Qur'ān 57:4.
17. Qur'ān 58:7.
18. Qur'ān 4:126.
19. Except for the words *annā Allāh* which are missing here, the rest of the words are found in Qur'ān 65:12.
20. The word *al-mutashābihatayn* used twice in the text here is grammatically incorrect; it should read *al-mutashābihāt*.
21. Qur'ān 3:7.
22. In the text the singular attached pronoun *hā* [its] is used. The report cited by al-Ḥākim in his *Mustadrak* uses the masculine singular attached pronoun. See Shihāb al-Dīn al-Sayyid Maḥmūd al-Alūsī, *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓm wa al-Sab' al-Mathānī* (Beirut: Dār Iḥyā al-Turāth al-'Arabī, undated), vol. 3: 85.
23. Qur'ān 33:41–42.
24. Qur'ān 4:103.
25. I have been unable to trace this report in the collections of *ḥadīth*. However, the following report is attributed to the saint al-Kharrāz, "He whom Allāh loves, for him He opens the gates of constant remembrance of Him". See Farīd al-Dīn Attar, *Muslim saints and mystics*:

A translation of episodes from the Tadhkiratul Auliya by Farīd al-Dīn Attar, trans. Arthur J. Arberry (London: Routledge and Kegan Paul, 1966), 118.

26. This is probably a Ṣūfī saying. The following saying is attributed to the Ṣūfī master Junayd: “He whom Allāh loves, He gives him the company of saints”. Attar, *Muslim saints and mystics*.
27. This *ḥadīth* appears in Ibn Mājah, *Sunan*, 33:53, Report No. 3790.
28. Al-Tirmidhī, *Jāmi’*, 45:122, Report No. 3585; Mālik, *Muwatta’a*, 15:7, Report No. 32.
29. This report is cited by Ibn Ḥajar. See Ahmed Saeed Dehlvi, *Hadees-e-Qudsi: A translation of Khuda ki Baatein*, trans. By Raḥīm ‘Alī al-Hashmī (Delhi: Dini Book Depot, 1972), 15.
30. Mālik, *Muwatta’a*, 15:7, Report No. 24.
31. Qur’ān 6:91.
32. Qur’ān 6:3.
33. Qur’ān 57:2.
34. These are the invocations of the Khalwatīyyah order.
35. This *ḥadīth* is reported by several authorities. See Al-Bukhārī, *Ṣaḥīḥ*, 2:37, Report No. 50; Muslim, *Ṣaḥīḥ*, 1:1, Report No. 97.
36. The word *ihsān* means the performance of good deeds. It is used in the *ḥadīth* for the sincere worship of Allāh. Ṣūfīs understand this term to refer to the performance of an action in the best possible manner. It signifies excellence of faith [*imān*] and excellence of conformity [*islam*] to the divine Will expressed by the Law.
37. Qur’ān 7:156.
38. This *ḥadīth* appears in Al-Bukhārī, *Ṣaḥīḥ*, 97:22, Report No. 7422.
39. Qur’ān 4:116.
40. This *ḥadīth* is cited by Ibn Mājah in his *Sunan*, 37:30, Report No. 4250.
41. Qur’ān 2:222.
42. Literally means “one who turns frequently”. This is one of the 99 attributes of Allāh, Who is ever ready to turn in forgiveness to whoever turns in repentance to Him.
43. Qur’ān 2:156.
44. Al-Tirmidhī, *Jāmi’*, 35:11, Report No. 2435/6.
45. Qur’ān 39:53
46. This report differs in wording though not in intent from the one which appears in Al-Bukhārī, *Ṣaḥīḥ*, 78:60, Report No. 6069.
47. There is a grammatical error in the text here. The definite article *al* has been prefixed to the noun *rijāl*. Since *rijāl* is followed by a genitive noun, it cannot take the article.
48. I was unable to trace this report.
49. The third person masculine singular has been used in the text here instead of the masculine plural.
50. These words form part of a long *ḥadīth*; see Al-Bukhārī, *Ṣaḥīḥ*, 81:51, Report No. 6565.
51. Abū Najīb al-Suhrawardī, [d. 1168 C.E.]: originally of Suhrāward; he later moved to Baghdad where he settled. He was a *faqīh* and disciple of al-Ghazālī’s younger brother, Aḥmad al-Ghazālī. He taught *ḥadīth* at the Nizāmiyyah Academy in Baghdad. The Suhrawardī *ṭarīqah* is traced back to him.

52. Qur'ān 76:30.
53. Qur'ān 5:108.
54. Ibn Abi l-Dunyā, Report No. 93. The closest equivalent is to be found in Al-Bukhārī, *Ṣaḥīḥ*, 92:14, Report No. 7088.
55. This is part of a long *ḥadīth* which has been cited by Ibn Mājah in his *Sunan* and in the *Sunan* of Abū Dāwūd.
56. Qur'ān 18:29.
57. This *ḥadīth* with different wording is cited by Al-Tirmidhī, *Jāmi'*, 25:71, Report No. 2018.
58. This *ḥadīth*, with a slight variation in wording appears in *al-Muwatta* of Malik 2:904, Report No. 1609.
59. Viz. Murta'ish. See *Kashf al-Mahjūb*, p. 42.
60. Al-Tirmidhī, *Jāmi'*, 35:42, Report No. 2485. This *ḥadīth* also appears in al-Bukhārī's *Jāmi'*. However, the imperative is in the singular and the words "although he is a disbeliever" do not form part of the *ḥadīth*.
61. This *ḥadīth* also appears with a different wording in Al-Bukhārī, *Ṣaḥīḥ*, 78:85, Report No. 6135.
62. I have been unable to trace this *ḥadīth*.
63. This report is quoted by Ibn 'Abd Rabbih in his *al-Iqd al-Farīd*. See Abū 'Umar Aḥmad ibn Muhammad Ibn 'Abd Rabbih, *Al-Iqd al-Farīd*, ed. Aḥmad Amīn et.al 7 vols (Cairo: Lajnat al-Ta'lif wa'l-Tarjamah wa'l-Nashr, 1948), vol.1: 225. See also Al-Ṭabarānī, *Al-Mu'jam Al-Kabīr*, 86:10.
64. This report is cited by al-Ṣuyūṭī in his *al-Jāmi' al-Kabīr* and by al-Ghazālī in his *al-Durrah al-Fākhirah* though it differs from the wording in the text. See Ismā'īl ibn Muhammad al-'Ajlūnī, *Kashf al-Khafā' wa Muzīl al-Ilbās* (Beirut: Dār Ihya' al-Turāth al-'Arabī, 1932/33), vol. 1, 244.
65. The verb *ashara* should have been in the feminine form.
66. Qur'ān 93:10.
67. Qur'ān 2:263.
68. I have been unable to trace the source of this report.
69. Arabic *Amīr al-Mu'minīn*. This was the title used for the caliphs. As the four first caliphs were all venerated by all the Ṣūfīs, the reference here could be any one of them.
70. I have been unable to trace the source of this saying.
71. Al-Ṭabarānī has cited a report which contains the purport of this narration. See Dehli, *Hadees-e-Qudsi*, 20.
72. This saying is attributed to Abū Najīb al-Suhrawardī. See Abū Najīb Suhrawardī, *A Ṣūfī Rule for novices: Kitāb Ādāb al-Murīdīn*, trans. Menahem Milson (Harvard: Harvard University Press, 1975).
73. Qur'ān 33:38.
74. This declaration is known as the *shahādah* which appears in several collections of Ḥadīth; see Muslim, *Ṣaḥīḥ*, 1:7, Report No. 99.
75. He was a Yemeni contemporary of the Prophet who had never met the Prophet but is said to have been initiated after his death by the spirit of the Prophet. He represents, for the later Ṣūfīs,

the prototype of the inspired Šūfī who has been guided by Allāh and who knows the Prophet without any outward connection.

76. Qur'ān 14:20.
77. This is in fact not a *ḥadīth* but an exclamation of Abū Yazid Bisṭāmī which is cited in the *Mathnawī* of Rūmī. See Annemarie Schimmel, *Mystical Dimensions of Islam* (Chapel Hill: University of North Carolina Press, 1975), 213.
78. This *ḥadīth* is cited in al-Hujwīrī, *Kashf al-Mahjūb*, 63.
79. I have been unable to trace the source of this *ḥadīth*.
80. More commonly known as Malāmatīyyah. This is the name of a Šūfī sect which originated in Nishapur. The Naqshbandi Order is closely associated with the *malāmatī* tradition within *taṣawwuf*, especially with respect to *dhikr*, concentrating on silent *dhikr* and ruling out public *dhikr*.
81. Ibn al-'Arabī [d.1240 CE] of Spain is popularly known as *Al-Shaykh al-Akbar* [the greatest master]. He studied *ḥadīth* and *taṣawwuf*. For most Šūfīs before the 20th century his writings constitute the apex of Šūfī teachings. He travelled extensively, covering Tunisia, Egypt, Turkey, Iraq, Arabia, finally settling in Damascus.
82. Although described as a *ḥadīth*, this was given currency by the Šūfīs.
83. This refers to Divine deception i.e. drawing to destruction by degrees.
84. The word *al-irhās* should read *ilhām*.
85. The word *mazbūr* should read *madhkūr*.
86. Qur'ān 17:1.
87. This is where the Šūfī manifests the aspect of the *sirr* i.e. the innermost core of the heart.
88. Al-Bukhārī, *Ṣaḥīḥ*, 81:38, Report No. 6502.
89. That is, descent of Being. For the concept of *tanazzul* see, for example, A.B.S. Cook, *Ibn 'Ata' Allāh: Muslim saint and Gift of Heaven* (Newcastle: Cambridge Scholars Publishing, 2017), 82.
90. Lit. it is the slipping of the feet.
91. This *ḥadīth* is reported by Abū Dāwūd, *Sunan*, 40:48, Report No. 4918.
92. See Attar, *Muslim saints and mystics*, 139.
93. Al-Husayn ibn Manšūr al-Hallāj of Baghdad [d. 922 CE]. He was the disciple of the famous Junayd. He travelled extensively through Arabia, India, Khurasan, Turkestan, etc. He was put to death on a charge of pantheism for having claimed to have reached real union with his divine Beloved. He has become the prototype of the intoxicated lover of Allāh.
94. Al-Bisṭāmī is reported to have uttered the same words. See Attar, *Muslim saints and mystics*, 60.
95. A Turkish Šūfī poet and fervent admirer of al-Hallāj. He went from Tabriz to Aleppo where he gained many disciples. He belonged to the Hurūfī sect and was executed in 1417 for his ideas.
96. This expression is ascribed to al-Bisṭāmī. See al-Hujwīrī, *Kashf al-Mahjub*, vi.
97. Abū Bakr al-Shiblī [d 945 CE]. Originally of Khurāsān, he later settled in Baghdad where he joined the *ṭarīqah* of Junayd. He became notorious for his eccentric behaviour which led to his internment in a mental asylum.
98. See al-Hujwīrī, *Kashf al-Mahjub*, 254.

99. Abū Yazīd al-Bisṭāmī [d 874 CE] of Bistam [N.W. Iran] was a man of intense mystical piety. His name occurs in Ṣūfī poetry more often than that of any other mystic with the exception of al-Hallāj. He is the founder of the ecstatic Ṣūfī *ṭarīqah*. He became famous for his bold expression of the Ṣūfī's complete absorption into the Godhead.
100. I could not trace the source of this expression.
101. Mūsā ibn Ibrāhīm Abū 'l Mughīth ibn Jamīl al-Yamanī lived in the 3rd century Hijri.
102. Al-Bukhārī, *Ṣaḥīḥ*, 81:38, Report No. 6502.
103. Here *ma`ṣūm* refers to Shiblī [see Schimmel, *Mystical Dimensions of Islam*, p. 136].
104. These words are reported to have been addressed to Shiblī upon his enquiry from Allāh as to the meaning of Hallāj's martyrdom.
105. Qur'ān 4:58
106. The word also means innermost recesses. I have been unable to trace this report.
107. See Qur'ān 2:30
108. This expression is attributed to al-Shiblī. See Attar, *Muslim saints and mystics*, 178.
109. I am not sure about the meaning of this.
110. See al-Hujwārī, *Kashf al-Mahjub*, 101.
111. We cannot trace this report.
112. Qur'ān 52:4
113. Qur'ān 2:152
114. See Al-Bukhārī, *Ṣaḥīḥ*, 97:15, Report No. 7405.
115. There appears to be an error in the text here. It reads *lahu* meaning "his". It should have read *laka* meaning "your".
116. This is a common phrase used by Muslims. It is a prayer to a good end in life.
117. The use of the singular 'arīf is grammatically incorrect. The plural arīfūn should have been used.
118. Arabic, *bay`ah*. This refers to the oath of allegiance taken on the hand of the *khalīfah* on his installation. While the *ḥadīth* refers to this allegiance, the Ṣūfīs refer it to the pledge taken by the disciple on the hand of a Ṣūfī master.
119. This *ḥadīth* appears in Muslim's *Ṣaḥīḥ*, 33:13, Report No. 4788, with a slight variation in the wording.
120. Cited in Schimmel, *Mystical Dimensions*, 103. It is a Ṣūfī adage.
121. The pronoun *dhālika* is missing after *li ajli*.
122. This narration appears in the works of Abū Nu`aym, al-Askarī, al-Bayḥaqī, al-Dāraqutnī, and al-Ṭabarānī. See al-Ajlūnī, *Kashf al-Khafa'*, vol.1, 215.
123. Lit. "taste".
124. The complete *ḥadīth* reads "you should follow the Sunnah [practice] of the Rightly-Guided Caliphs". Abū Dāwūd, *Sunan*, 39:5, Report No. 4607; Al-Tirmidhī, *Jāmi'*, 39:16, Report No. 2676.
125. Qur'ān 48:10.
126. The *hādihā* which appears in the text here is redundant.

127. Qur'ān 18:29.
128. The verbs *yuhṣal*, *yūjad* and *yutaḥaqqaq* should be in the feminine form as the subject *natījah* is feminine.
129. Abū 'l Qāsim al-Junayd al-Baghdādī [d 910 CE]. He is regarded as the master of the Sūfis of Baghdad; representatives of various Sūfī Orders referred to him as their master. Also, the *silsilas* [initiation chains] of divergent Sūfī orders go back to him. The major aspect of his teaching was his emphasis on *sahw* [sobriety] as contrasted to *sukr* [intoxication].
130. I have been unable to trace the source of this tradition.
131. Muḥyī al-Dīn `Abd al-Qādir Jīlānī [d 1166 CE] was one of the most famous Sūfis. He studied *fiqh*, philology and *taṣawwuf*. He was a great orator and through his public preaching converted many Jews and Christians to Islam. Even caliphs and viziers attended his discourses. He is the eponymous leader of the Qādirī Sūfī order.
132. I have been unable to trace this statement. However, the following is attributed to Junayd: "Sūfism is not achieved by much prayer and fasting, but it is security of the heart and generosity of the soul". See Schimmel, *Mystical Dimensions*, 14.
133. The first caliph of Islam [632 CE to 634 CE].
134. Contained in al-Ḥākim al-Tirmidhī's *Nawādir al-Uṣūl*.
135. This tradition is reported by al-Mullā' Alī al-Qārī in his *Asrār Ma`rifah fī Akhbār al-Mawḍū`ah*.
136. I have been unable to trace the source of this statement.
137. In Sūfī terminology, it refers to the disciple's turning in worship towards the Being Who endues him with his existence.
138. Qur'ān 2:144.
139. Qur'ān 2:115.
140. Qur'ān 50:16.
141. Qur'ān 57:4.
142. Qur'ān 42:11.
143. The adjective *rābaniyyah* should read *rabbāniyyah*.
144. This has been cited earlier.
145. I have not been able to trace this statement.
146. This is one of the major Sūfī orders in Islam. It is named after Muhammad Bahā' al-Dīn Naqshband [d.1389 CE] who was one of the greatest Sūfis and eponymous leader of his *ṭarīqah*, the Naqshbandiyyah.
147. There is an error in the text here. It should read Bāqir and not Bāqī.
148. He [Arabic *Huwa*] refers to the Essence of Allāh or the Supreme Self.
149. The Sūfī terminology for essence is *hawīyyah*.
150. I have been unable to trace the source of this verse.
151. I have, likewise, been unable to trace the source.
152. Ibn Ḥanbal, *Musnad*, 4:233, Report No. 8950; Al-Tirmidhī, *Jāmi`*, 44:57, Report No. 3298 (in a slightly varied reading).
153. Qur'ān 57:1. The word *aẓīm* in the text is incorrect; it should read *`alīm*.

154. The definite article “al” should not be prefixed to the word *ḥaḳīqah*.
155. I have been unable to trace this statement.
156. This report appears in the works of al-Nawawī, al-Sam`ānī, and al-Suyūṭī. See al-Ajlūnī, *Kashf al-Khaṣā’*, vol. 2, 262.
157. See al-Hujwīrī, *Kashf al-Mahjūb*, 357.
158. This saying is attributed to Junayd. See al-Hujwīrī, *Kashf al-Mahjub*, 356.
159. I have been unable to trace the source of this statement.
160. The word *Ḥaḳīqah* should have been in the definite form.
161. I have been unable to trace the source of this statement.
162. This is a famous Ṣūfī prayer; bewilderment is characteristic of one who has lost himself in Divine contemplation.
163. This is a well-known supplication commonly recited by Muslims.
164. These expressions are attributed to the first four Caliphs since in practice the *silsilahs* of the four *ṭarīqahs* are traced back to them. One of Shaykh Yusuf’s guides was a Shaykh of the Naqshbandiyya *ṭarīqah* which traces its origin to Abū Bakr. The above are actually Ṣūfī utterances. The last of the four expressions was uttered by Muḥammad ibn Wasī’ [see al-Hujwīrī, *Kashful Mahjūb*, 91]. Shiblī uttered, “I never saw anything except Allāh” [al-Hujwīrī, *Kashful Mahjūb*, 330]. Abū’l Ḥasan Khirqānī declared, “I saw Truth all around and nothing besides”. [Attar, *Muslim saints and mystics*, 165].
165. See Attar, *Muslim saints and mystics*, 70; al-Hujwīrī, *Kashf al-Mahjūb*, 327.
166. Dhū al-Nūn of Egypt [d 861 CE] was one of the most celebrated mystics of early Islam. He travelled widely in Arabia and Syria. In 829 he was arrested on a charge of heresy and sent to Baghdad where he was imprisoned. He was later released on the Caliph’s orders and returned to Cairo in honour.
167. The *ḥadīth* cited by al-Bukhārī states that no servant [of Allāh] should claim that he is better than Yūnus ibn Matta. Al-Bukhārī, *Ṣaḥīḥ*, 65:26, Report No. 4604.
168. This refers to the *mi’rāj* [ascension] of the Prophet to the seven heavens.
169. This is the name of the creature on which the Prophet Muḥammad ascended to the seven heavens.
170. I have been unable to trace this report.
171. There is an error in the text here. It reads *yatlibūnahu* meaning they seek Him. It should read *tatlibūnahu* meaning “you seek them”.
172. I have been unable to trace the source of this narration.
173. He died in 1620 CE. He has several writings to his credit, including *al-Tuhfah al-Mursalāh fī Waḥdat al-Wujūd* which became very popular in Sumatra and Java. The Shaykh is reported to have been a frequent visitor to Makkah and Madinah. Shaykh Yusuf was, therefore, exposed to his influence both in Arabia and Java.
174. I have been unable to trace the source of this statement.
175. Qur’ān 57:13.
176. Qur’ān 42:11.
177. This is not a verse in itself but a reference to Allāh’s ownership of everything mentioned in many verses of the Qur’ān.

178. Abū Sa`īd Aḥmad ibn `Īsā al-Kharrāz of Baghdad [d.1050 C.E.]. He was born in Khurasan. He studied grammar, *fiqh* and *kalām*. He wandered in the desert for seven years. To him is attributed the formulation of the doctrines of *fanā`* and *baqā`*. 'He is also said to be the founder of Ṣūfī poetry.
179. Qur`ān 112:1–4.
180. There is an omission in the text here. The negative particle *lā* is missing. This renders the meaning “to attach the heart to someone other than Allāh” which is exactly the opposite of what is intended.
181. The word *qābil* should have a negative particle before it.
182. viz. *al-kull* (editor).
183. He died in 992 A.H. He has written several works.
184. I was unable to trace this poem.
185. I was unable to trace this statement.
186. I was unable to trace the source of this report.
187. I was unable to trace the source of this report.
188. He is mentioned in the Qur`ān as one upon whom Allāh had bestowed wisdom [31:11–19]. Commentators of the Qur`ān are not agreed as to whether he was a prophet or not.
189. Qur`ān 2:189.
190. The *rā* is missing in the text here.

CONSOLATION FOR THE EYES (QURRAT AL-'AYN)

Yousuf Dadoo

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 50–63

In the Name of Allāh, the Most beneficent, the Most merciful.

All help lies with Him. From Him comes the ability to scrutinise.¹

All praise belongs to Allāh who appointed Muhammad ﷺ as the most supreme among His creation and the most perfect manifestation of His names and attributes. May Allāh send perpetual blessings and salutations upon him ﷺ, and upon all his pure family and companions.

We have named this extremely brief treatise, which is beneficial to insightful people and expounds allegorical matters, “Consolation for the Eyes”. It serves the function of the eyes in a human body. It was issued in response to a question from some beloved friends who are honest about searching for Allāh while adhering to His means (for living successfully). May Allāh grant them perfect success² and accomplishment. Perhaps facilitation in composing this treatise is a divine mandate on account of the honesty of this enquirer who belongs to the people of probity and good fortune. All this happened after this worthless servant repeatedly sought divine counsel, knowing fully well that he was incapable of writing on this topic. But when he was unable to oppose the need and objective of this seeker of Allāh, he turned to divine help and placed reliance on Him for putting pen to paper. Then appeared the outcome of Allāh’s eternal decree and my ability to discharge it. We have no power to turn away from evil nor strength to perform good except that which is with Allāh. He is capable of everything. He is All-wise and All-aware of everything. The time has now come to commence my objective with His help.

This author makes the declarations that follow, Shaykh Yūsuf al-Tāj, student of Abu l-Maḥāsīn – who follows the legal school of Al-Shāfi‘ī, the scholastic school of Al-Ash‘arī and the Khalwatī mystical path – may Allāh make him see his own shortcomings, and see his present better than his past.

My honourable brothers and people of bounty, may Allāh perfect your joy and accept your devotions. Know that verifiers among Allāh’s saints, who know Him intimately and possess perfection and ability to rejoin Him, regard abundant divine remembrance and contemplation about others’ salvation as their integral duty.³ Allāh says: “Remember Allāh abundantly”,⁴ “Remember Me and I will remember you”⁵ and “Observe what is in the heavens and the earth”.⁶ The Holy Prophet ﷺ reminded us: “Ponder over Allāh’s favours

and do not ponder over His being”,⁷ and that “Contemplation for an hour is better than prayer for a thousand years”⁸ and so on.

Qur’anic verses and Prophetic statements like these prove the importance of remembrance and contemplation relating to Allāh for those who need to be restricted by the tenets of the external *Sharī’ah* and strengthened by the inner *Ḥaqīqah*. They are defined as perfect humans. No servant can be perfect if he does not possess an exterior and an interior. An exterior without an interior makes him false while the reverse makes him useless. Perfection involves the combination of these components together with carrying them, riding them and grabbing through them; otherwise, it is not attainable. For this reason, divine gnostics agree that every *Sharī’ah* without *Ḥaqīqah* is false; and every *Ḥaqīqah* without *Sharī’ah* is futile. They have also claimed that one who observes the external law without the inner path, transgresses. And one who observes the inner path without the external law is an apostate. He who combines them attains reality. Junaid Al-Baghdādī, the leader of the mystical group, says the essence of all their paths amounts to mysticism operated within the confines of the Qur’ān and *Sunnah*. So understand this and do not divert from this standpoint. You will then gain eternal happiness by Allāh’s will.

Have you not understood one saintly person’s saying that all exterior without an interior is like a body without a soul? Similarly, all interior without an exterior is like a soul without a body. They are mutually dependent for perfection. That is why the term human is used for both of them together; not for just one of them, according to the consensus among knowledgeable, wise people. Thus, investigative norms and precise benefits vouch that every conclusion can only be obtained with two things: the first part of a hypothetical proposition, followed by its second part, and then there is a conclusion. The conclusion is drawn from the preceding two propositions. You may enquire from practitioners of logic [in this regard].

This argument is not meant to be viewed literally, instead, it is a simile for investigative goals and a nudge toward precise observation. Along these lines is Allāh’s enunciation “And of everything have We created pairs so that you may remember”.⁹ Investigations reveal that the greatest objective for this description is the merger of the manifest law (*Sharī’ah*) with the latent mystical path (*ṭarīqah*) and the concealment of the mystical path by the outward law. They operate in tandem, like the soul with the body. None of these can be detached from the other. Actually, it is like the combination of the qualities of a person with his being. Any harm to one will impact the other and benefit to one will benefit the other. This is the divine path called Islam, about which Allāh says, “Certainly the religion favoured by Allāh is Islam”.¹⁰ That is the Muhammadan path which combines the externals of the *Sharī’ah* and internals of *Ḥaqīqah*. As said above, in reality these two are one and the same. Despite this, its external aspect is called its form and body while its internal aspect is called its essence, prototype and soul. In a similar vein, the *Sharī’ah* is the outward form of the *Ḥaqīqah*, while the *Ḥaqīqah* is the essence of the *Sharī’ah*. These two combined are called the straight path whose one wing is the *Sharī’ah* and whose other wing is the *ṭarīqah*. So understand this and do not think that the two are mutually contrary according to authorities of the pure heart who are the divine gnostics. The difference between the two terms only relates to the difference between their name and trace. If this is difficult for you to understand we will give you an example.

Zayd is one person with a right and left side. His right side is other than his left side in terms of name and form, and vice versa. These nomenclatures pertain to the person and being of Zayd. The right is the right side of Zayd and the left is the left side of Zayd. The two together comprise Zayd and none else. Similar is the relationship between *Sharī'ah* and *Ḥaqīqah*. The one is precisely the other. This is the composite path that was trodden by all prophets and saints.

This simple discourse ought to suffice here, bearing in mind that no explanation about something is as good as physically seeing it. So, “let those who persevere continue to do so”¹¹ and let those who know continue to do so. If not, then nothing will be attained.¹²

Our reliance on Allāh ought to be pitched between fear and hope: meaning that we should fear Allāh outwardly and hope for His mercy inwardly. We fear at the juncture of hope and hope at the juncture of fear because absolute fear contradicts His persuasion: “Do not despair of Allāh’s mercy”¹³ precisely as unbridled hope contradicts His decree, “Only the losers feel safe against the plan of Allāh”.¹⁴

Our way to Allāh ought to have an exterior that is restricted by the *Sharī'ah*, and an interior that is strengthened by the *ḥaqīqah*, as stated previously. We must avoid become exclusive exoterics, lest we join those who fall short in their commitment. Nor must we become exclusive esoterics, lest we overstep the limits. Falling short causes the person to fail in reaching the divine limits whereas overstepping causes him to violate the limits prescribed by Allāh. He dislikes both these actions. The only solution is a merger between *Sharī'ah* and *ḥaqīqah*.

So understand this well because the Prophet ﷺ said: “I have been sent with the *Sharī'ah* and the *ḥaqīqah* while all other prophets were only sent with the *Sharī'ah*”,¹⁵ and “The best of issues is the middle path”.¹⁶ Nothing is derived from just one of those paths without the other; as you will have understood from the earlier discussion.

Likewise, the Prophet ﷺ said: “The sword is the brother of the Qur’ān”.¹⁷ Scholars have explained that the sword here is a metonymy for rulers while the Qur’ān is a metonymy for scholars and wise people. Ultimately, the *Sharī'ah* can only be implemented through the policies of wise rulers. On the other hand, matters pertaining to the running of a successful state can only be fully achieved with the guidance of scholars and sages. For this reason, most prophets in the earliest times always had advisors from the rulers’ protégés, while most rulers during those days always had prophets, scholars, saints and sages to complement them. In the Islamic code one is strengthened by the other.

Based on this, you should understand that it is not permitted to dismiss a ruler purely on the grounds of his violations of the *Sharī'ah* as long as he works for the betterment and protection of the state and its functions. The Prophet ﷺ referred to precisely this matter in his statement “The sinful person will buttress this faith”.¹⁸ Scholars have interpreted this “person” to mean the majority of rulers. By contrast, it is permitted to dismiss a ruler if he corrupts the functions of the state and destroys administrative structures, even if he might display great personal piety. Understand my reasoning thoroughly.

We also believe that Allāh should not be conceived of in purely abstract (incorporeal) or anthropomorphic terms. It should be a point where He is viewed in anthropomorphic terms from a standpoint of abstraction; or in abstract terms from a standpoint of anthropomorphism. According to well-grounded scholars, pure abstraction diffuses an odour of total incorporeality; while pure anthropomorphism diffuses an odour of physical

likeness. Scholars belonging to the *Ahl al-Sunna wa l-Jamā'ah* advocate the presence of both these traits in Him simultaneously. The *Sharī'ah* quotes both of them in verses: "There is nothing like Him" and "He is the All-hearing, All-seeing".¹⁹ The first verse supports incorporeality while the second one supports anthropomorphism. Essentially, we support abstraction combined with materiality. Therefore, do not uphold either spiritually or physically exclusive views about Allāh. If you combine these views you will become one of the people of truth, perfection, happiness and sublime rank among the *Ahl al-Sunna wa l-Jamā'ah* who observe the straight path. Those who pray like them, fast like them, taste of their food and understand their discourses can only achieve this. To achieve this, they will also need the guidance of perfect spiritual mentors who lead them to Allāh. They, in turn, combine *Sharī'ah* with *Haqīqah* and remain capable of soaring to the Divine presence and remaining spiritually elated with that association. To achieve this, they need to emulate the Prophet ﷺ in his words and deeds, as well as his outward and inward stations. Gnostic scholars have asserted that any person who does not have a spiritual mentor, has the devil for his guide. This mentor is the small means, just as the Prophet ﷺ is the largest means, to reach Allāh. There is neither error nor misguidance in following the Holy Prophet ﷺ. Do you not understand Allāh's word uttered by the tongue of His truthful Prophet ﷺ, "If you love Allāh, then follow me and Allāh will love you"?²⁰ If anyone fails to follow Prophet Muhammad ﷺ, outwardly and inwardly, he is misguided and misleads others. He becomes a member of the accursed devil's army.

My brother in Allāh's company and fellow traveller to Him, do you not know that Allāh ordered us to follow the best of His creation and servants, master of the beginning and the end, Muhammad ﷺ? He ﷺ is the most perfect among all people, the most cognisant of Allāh and the most intelligent being that enjoys the highest status and closest proximity to Him. He ﷺ is Allāh's representative in the entire universe; both visible and invisible; be it the physical realm or the supernatural realm; in form and meaning as well as manifestly and latently. The representative is the image of his sender as regards being imbued with His attributes. Moreover, he ﷺ deputised for Him by believing in the message Allāh had asked him ﷺ to convey to others; rather, He had selected the Prophet for perpetual life by his [the Prophet's ﷺ] becoming extinct in His being. So understand this and avoid error.

Despite this, he ﷺ reported with Allāh's testimony in His noble book and magnificent discourse, "I am only a human like you".²¹ He did not say: "I am the truth" or "I am Allāh"; let alone proclaiming: "Allāh is our soul and existence, and we are His soul and existence".

Both Allāh and His Prophet ﷺ are truthful in their claims. Anyone who pronounces such abhorrent words is in fact disbelieving in Allāh and His Prophet. Such an action relating to either both or just one of them is tantamount to apostasy according to the consensus of legal opinion. This also applies to false interpretation of literal statements on this topic. Briefly, any person who utters such repugnant words, or believes or interprets them or even hesitates in judging their blasphemy are guilty of disbelief. So why do they not return to the clear, explicit path and sincere, loving advice? They have to recite the creedal formula and repent for their earlier statement in order to save themselves from falling into the ocean of blasphemy relating to the external affairs of the *Sharī'ah*. Thus, the Holy Prophet said, "We order you to judge on the basis of outward, manifest matters and not on the basis of inward, concealed matters".²² Exploration into the realms of the extra-terrestrial world has to be deferred to Allāh.

The servanthood and non-divinity of the Holy Prophet ﷺ is evident in the following verse: “Glory be to Him who took His servant by night from the sacred mosque (in Makkah) to the remotest mosque (in Jerusalem)”.²³ He did not say “took Himself” or “took Allāh”. All Allāh’s words are couched in explicit verses and honesty; not falsehood. The most ignorant of people and errant is one who forsakes the words of Allāh and His Prophet ﷺ both manifestly and secretly, and clings to the words of people without authority. Even if it is supposedly a saint’s statement it is only appropriate to get hold of the words of Allāh and His Prophet ﷺ first and completely cast aside all others. Have you not heard the words of Prophet Muhammad ﷺ, “I am leaving you on a clear path that is shown by Allāh’s Book and my pattern of life.”²⁴ Anyone who latches on to them saves himself in this world and the hereafter; both manifestly and latently. Anyone who leaves or opposes them has incurred an obvious loss and has digressed far from the straight path. He should blame none besides himself. There is no power to turn away from evil nor strength to do good except that which is with Allāh.

About the creedal formula, which states that there is no God but Allāh and Muhammad is the Messenger of Allāh, the Prophet ﷺ said, “The best utterance of mine and of prophets before me is ‘There is no deity besides Allāh and Muhammad is the messenger of Allāh’”. This is the unanimous testimony of all prophets (and even their master, the Holy Prophet ﷺ), all saints, gnostics and members of the community of the Holy Prophet ﷺ. Therefore, anyone who opposes consensus destroys himself in this world and the hereafter at all levels. Anyone who claims that there is another testimony among gnostics and saints besides this one has indeed committed a clear sin and lied blatantly. He could possibly fall into the well of disbelief since he also feels he may utter disbelief about the Holy Prophet ﷺ. As explained earlier, such actions constitute blasphemy according to juridical consensus.

I may have been prolix in this clarification; so let us return to our discussion.

Prophet ‘Īsā, son of Maryam, is quoted by Allāh in the Qur’ān as having said: “I am the servant of Allāh. He gave me the book and appointed me a prophet”.²⁵ He did not say: “I am Allāh. I am the truth and I am the spirit of Allāh”. Despite this, Allāh rebuked him by saying, “Did you tell the people: ‘Take me and my mother as gods besides Allāh’?” To this, the prophet replies: “If I had said so, You would have known”.²⁶

Here is Prophet Ibrāhīm, the greatest prophet after Muhammad ﷺ according to the majority of scrupulous investigators of knowledge, saying: “I am going to my Lord who will guide me”.²⁷ He did not say: “I am going to my spirit”. Any sinless person’s statement can only be true at all levels. But a sinner’s statement may be true or false about the same matter; even if he be a saint – because saints are not sinless even though they are protected by Allāh, unlike others. So understand this if you possess any insight.

Experts in logic use the term contrapositive. When it is applied to Allāh’s relationship with the creation it is an absolute absurdity. It is unacceptable to people endowed with healthy minds and correct belief, and who advise all creation with utmost sincerity. A statement like Allāh is our spirit and existence, and we are His spirit and existence is an example of such an enunciation. Therefore, experts in divine gnosis agree that a statement like Allāh is with you and you are not with Him is correct. Had the servant been with Allāh that statement would have been equal and opposite. Understand this clearly, and do not err in it because its comprehension is remote.

The term contrapositive implies two identical entities in which the one becomes the other in equal terms of being, quality, form and substance without any discrepancy between them. For example, 'Īsā is identical to the Messiah (son of Maryam) without any discrepancy in being, quality, form and substance. But saying Allāh is our spirit and existence and we are His spirit and existence is a case of contrapositive entities. It necessitates an acceptance of the argument that Allāh is the servant; rather, He is the entire universe. At the same time, the universe is Allāh. Moreover, both Allāh and the universe are creators and creations at the same time; literally and metaphorically. This is the logical conclusion that a statement such as this would lead to despite someone maintaining the need for establishing an academic context and insightful probing. Not all religions and sects uphold a statement like this unanimously over time; not to mention the people of Islam (in general) or the sincere savants among them. It can never be correct nor does it have a plausible interpretation; be it at the level of combining or separating.

Gnostics have attested that a servant remains a servant even though he advances; and the Lord remains Lord even though He descends. This even applies to times when the servant becomes extinct in Allāh or gains eternity in Him.

Have you not heard and comprehended Allāh's saying, "Those who say that Allāh is the Messiah, son of Maryam"²⁸, because it is the view of Christians who believe in transmigration of souls or the fusion of one being in another. Based on this, anyone claiming that Allāh is 'Īsā's spirit and existence and vice versa, without any discrepancy between them, is making an even more sinister and blasphemous statement. This allegation by Christians implies that Allāh becomes the Messiah, son of Maryam. This was the tenet of Christians who believed in transmigration of souls.

Some other Christians also believe that Allāh descended from the spiritual to the physical world, thereby ultimately becoming 'Īsā, son of Maryam.

A third group among them say that the Messiah, son of Maryam, is the son of Allāh.

All these three claims are heretical, let alone the person making such claims. The statement about Allāh being our spirit and existence is the most preposterous and devilish of them all. 'Īsā, son of Maryam, is undoubtedly one, not many, according to the beliefs of all religions and sects down the ages. From this point of view, oneness (or, unity) is worthier of being divine just as multiplicity is one of the traits of a servant; not of a divine being.

Believing that Allāh is our spirit and existence causes the reciprocal transformation between Allāh and all humanity. "Allāh is far above what they say".²⁹ If this was the case, the One and Independent Allāh would be transformed into many gods – being both father and son at the same time. He would not be needless. Such a view would contradict the following clarification, "Say, Muhammad, that Allāh is one. Allāh is independent. He neither gave birth nor was He begotten. And nothing is equal to Him".³⁰

The Islamic belief system is true and explicit and is found in Chapter 112 of the Holy Qur'ān. Allāh declares, "No falsehood approaches it either from the front or the rear. It is a revelation from a being who is wise and worthy of praise".³¹ All creedal verses can also be traced to the verse: "Nothing is like Him"³², which constitutes the foundation of all beliefs while remaining verses are its subsidiaries. So grab the foundation and you will understand the subsidiary; and not the converse, because Allāh's wisdom does not function in it.

Such a view would mean that a human being would only be one person and not multiple people. The human being would be needless; that is, without father or son. He or she would also be matchless because Allāh is One without a second. But this is impossible for several reasons. The normal order would be reversed in that way with the servant becoming God and God becoming the servant. Reality would be toppled which is impossible. The slave cannot become the master, nor can the master become the slave.

This contestation also suggests multiplying a single entity or dividing a multiple entity, and the Creator becoming the created or the created becoming the Creator. This can never be correct for several reasons. You have learnt that the right to deifying ‘Īsā alone presupposes an impossibility – whereas He is free from that extravagant claim. Such an impossible presupposition can also be girded by the fact that Prophet Muhammad ﷺ, the greatest of all prophets and messengers, would have been more qualified for deification because he was greater than ‘Īsā according to the unanimous view.

The reason for his ﷺ superiority over others rests on statements like the following, “Ādam and others besides him will be under my banner on the Day of Resurrection”³³ and “The first thing Allāh created was my soul”.³⁴ He ﷺ is the master of all, literally and figuratively, and outwardly as well as inwardly. Despite this, he advised, “Do not venerate me the way Christians venerate ‘Īsā, son of Maryam”.³⁵ This Prophet ﷺ of ours declares, ““I am human like you”³⁶, I eat like you and drink like you”, or words to that effect.

My brother in faith-based knowledge! These words from our Lord and sinless Prophet ﷺ suffice as clear proofs to refute statements like, “I am He and He is our spirit”. There are abundant proofs in our scriptures for Allāh’s divinity and our servitude.

If it is stated that “for these atrocious words, as you claim, we have interpretations because our beliefs are not based on their surface meanings”, then we will reply that such interpretations are not permitted and are incorrect for a number of reasons. They are blasphemous utterances and unpalatable outwardly and inwardly. Have you not understood Allāh’s words: “Those who *say* that Allāh is the Messiah, son of Maryam have indeed disbelieved”?³⁷ Allāh did not say, “Those who *believe* that Allāh is the Messiah, son of Maryam have indeed disbelieved”. Verbatim statements in the Qur’ān are based solely on the abominable utterances, such as these, of people. Whatever emanates from them renders the speakers and its believers apostates. They proclaim denial of Allāh and His speech, together with His inability to rectify His (reported) speech. Rectification of His speech (to bring it in line with blasphemous tenets) and denying Allāh and His speech is blasphemous according to consensus. The interpreter here also blasphemes because he ridicules the *Sharī‘ah*; this ridiculing is also blasphemous by consensus. This is also the fate of one who hesitates when evaluating these devilish statements mentioned above since he doubts Allāh’s discourse – something which is blasphemous by consensus too.

Then where will you find a safety exit, you enemies of the faith with little guidance and defective concern! Why do you not sincerely testify there is no deity except Allāh and Muhammad ﷺ is Allāh’s messenger? In this way, you will attain success. If not, then you will not.

People who utter such false, prohibited and corrupt words together with their believers, interpreters and those who hesitate in proclaiming their falsehood will become apostates and errant deniers if they do not retract their abominable statements and devilish ways. It becomes mandatory to ask them to repent. If they refuse, the ruler or his deputy may deal

with them in the best way they deem after exercising independent judgement. They may be executed or face some other judgement. Understand (the gravity of this condition).

The Prophet ﷺ said: “If the ruler exercises personal judgement and errs therein, he obtains one reward. And if he is correct, he earns a double reward”.³⁸ If he errs, he only earns the reward for exercising judgement. But if he is correct, he earns the reward for exercising judgement in addition to the reward for being correct. This effort cannot be made ignorantly. It is not correct (that it be done this way) and it has to be done with (the requisite) knowledge. So understand this well.

Once you understand this, we have to draw your attention to matters that will embellish the message and act as its addendum. It will further block the way to overstepping wise limits and academic norms.

We have understood from our eminent teachers, may Allāh benefit us with their guidance, that when some turmoil appears that opposes the prevailing order, the ruler or his deputy has to review the situation. He should then implement the Islamic ordinance by exercising his judgement since this has been mandated upon him. This will be the strategy if the judgement that he or his deputy exercises does not lead to great, pervasive turmoil in the country which affects its political affairs. Once the country is destroyed, all its administrative affairs are corrupted that had been previously been confirmed by the citizens of all its regions in line with their customary conventions; (in such a situation the ruler exercises his discretion) provided that matters pertaining to the *Sharī‘ah* and Islamic law are not destroyed by such decisions. So understand this clearly.

Sharī‘ah-related matters grow weak and Islamic legislation is destroyed with the weakening of the state and destruction of authoritative law making. The health of state authority determines the health of *Sharī‘ah*-related matters and Islamic laws because they are brothers, as previously stated. The one is strengthened and perfected by the other. In this context, the Prophet ﷺ said: “A sinful person will strengthen this religion”.³⁹ One person commented that this mostly refers to rulers and kings. Someone else said that it refers mostly to Muslim armies among the populace.

Both these views have the same point of return. They imply each other. None of them is devoid of the other. Once we speak of a ruler we include the army, and vice versa. Each of them relies on the other for his (or their) existence. So, understand the purport of the Prophetic statement: “The sword is the brother of the Qur’ān”⁴⁰ because matters of political authority are sisters of *Sharī‘ah* matters. They rely on each other for their success or failure. This means that if state authority is undermined by the ruler’s execution of legislation, then he – or his deputy – should wait to determine how divine law would operate in those conditions. Allāh might change those conditions for the better, in which the ruler will be able to apply suitable laws. In this way, the objective will be met. So understand this.

However, the ruler should repent for his sins before Allāh because he is firstly unable to implement those external aspects of the *Sharī‘ah*. After all, every servant is the site of sin. So he cannot be sinless. By seeking forgiveness and pleading, he might be included in the ambit of the Holy Prophet’s ﷺ saying, “The one who repents from sin is like one who has no sin”.⁴¹ After introspection, the ruler or his deputy should ponder the following words of Allāh: “O believers, upon you lies responsibility for yourselves. If you are guided no errant person will harm you”,⁴² “The one who Allāh misleads will not find a guide for himself”,⁴³ and “You do not wish for anything without Allāh wishing for it”.⁴⁴ The Holy Prophet ﷺ

reminded us that, “A time will surely come for you when the best ones among you will be those who do not enjoin right and forbid wrong”,⁴⁵ “When tribulations increase you must take care of yourself and leave alone general matters”,⁴⁶ and “At the time of the tribulation of impostors at the end of time, scholars will be killed like dogs”.⁴⁷

I wish they could refrain from general matters because all this points to the obligation to save oneself when such a tribulation occurs and avoid general matters and concern for political issues pertaining to the state. Our era has fallen into the end of time phase. It has grown corrupt with the corruption of people living in it. During this phase there will be few scholars and an absence of pious rulers; and the rulers who remain, will be corrupted by the influence of citizens. The Prophet ﷺ declared, “As you shall be, so shall be those with authority over you. Your deeds will return to you”.⁴⁸

In this way have we benefitted from our spiritual mentors and grown in understanding from them by reading during our sessions with them. May Allāh be pleased with them and cause us to benefit from them.

The author of this treatise requests: Dear one *au fait* with this treatise, do not censure its contents because they were not written out initially. The author is a site for errors and paucity of knowledge. Nor does he have material means or ability to verify the knowledge and scrutinise the concepts. So the reader may correct everything he regards to be incompatible with proper scrutiny; and add to or delete from its contents. There will be no blame for that, on condition he does it for Allāh’s pleasure and not for expressing personal envy or someone else’s envy.

O Allāh, forgive its author, its owner, its reader and its acquaintance profusely. Grant them happiness after which there is no misery. You are most forgiving, Most merciful, Most generous, Most kind and Most compassionate.

With the help of the Almighty King and Grantor, this book was concluded. Allāh knows best about what is right. To Him is the ultimate return. May Allāh send salutations and blessings upon our master, Muhammad ﷺ, and upon his family and friends. This [transcribed version of the] work was completed on 2 Rabi’ al-Awwal, Wednesday, 1186 A.H.

Notes

1. This word ought to have been *samm* in the manuscript to signify probing or exploration. Refer to Lane’s dictionary.
2. Another version reports this word as *tadqīq* (meaning, precision).
3. This they do out of genuine concern for their salvation; and not out of condescension towards them.
4. Qur’ān 33:41.
5. Qur’ān 2:152.
6. Qur’ān 10:101
7. Al-Ṭabrānī, *Al-Awsaṭ*, Report No. 6456.
8. The Egyptian scholar, Muṣṭafā Al-‘Adawī, declares this report spurious. The same applies to reports assigning other numerical values to length of worship.

9. Qur'ān 51:49.
10. Qur'ān 3:19.
11. Qur'ān 37:61.
12. This illustrates the difference between those striving to attain an objective and those who already know that objective.
13. Qur'ān 39:53.
14. Qur'ān 7:99.
15. I have been unable to trace its source.
16. Al-Bayhaqī, *Sunan* 3:73. Al-Albānī considers it a weak report.
17. I have been unable to trace its source.
18. Al-Tirmidhī, *Al-'Ilal Al-Kabīr*, Report No. 717, p. 382.
19. Qur'ān 42:11. Both these quotations are from the same verse.
20. Qur'ān 3:31.
21. Qur'ān 19:110.
22. This actually appears to be a statement of Al-Shāfi'ī based on a prophetic report appearing in Al-Nisā'ī's *Sunan*, Report No. 5401.
23. Qur'ān 17:1.
24. A variant of this report is found in Al-Ḥākim's *Mustadrak*.
25. Qur'ān 19:3031.
26. Qur'ān 5:116.
27. Qur'ān 37:102.
28. Qur'ān 5:72.
29. Qur'ān 17:43.
30. Qur'ān 112.
31. Qur'ān 41:42.
32. Qur'ān 42:11.
33. The most authentic report states: "I will be master of the children of Ādam on Judgement Day, the first whose grave will be split (for resurrection), the first to intercede and the first to receive intercession". See Muslim, *Ṣaḥīḥ*, 44:2, Report No. 6079. Based on this, various other reports are found.
34. Other versions speak about the divine pen or the intellect as first creations.
35. Al-Bukhārī, *Ṣaḥīḥ*, 60:50, Report No. 3484.
36. Abū Dāwūd, *Sunan*, 19:2, Report No. 3583. The balance of the text in the paragraph is not found anywhere and could be interpreted as an implicit statement based on this report.
37. Qur'ān 5:72.
38. Al-Bukhārī, *Ṣaḥīḥ* 98:21, Report No. 6566.
39. Al-Tirmidhī, *Al-'Ilal Al-Kabīr*, Report No. 717.
40. I have not encountered its source.

41. Ibn Mājah, *Sunan*, 37:30, Report No. 4250.
42. Qur'ān 5:105.
43. Qur'ān 39:36.
44. Qur'ān 77:30.
45. Al-Tirmidhī, *Sunan*, 44:5, Report No. 3058.
46. The purport of this report is found scattered among many others; although not according to these words.
47. Al-Ḥākim, *Mustadrak*.
48. Although this statement is confirmed by the experiences of many people down the ages, it is not a valid report from the Holy Prophet.

CONDITIONS OF THE VERIFIED GNOSTIC (*SHURŪT AL-‘ĀRIF AL-MUḤAQQIQ*)

Suleman Dangor

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 65–69

In the name of Allāh the Beneficent, the Merciful on whom I rely to the exclusion of all others. Praise be to Allāh who is beyond comparison and blessings and peace be upon Muhammad ﷺ who had no shadow, and upon the family and the Companions, both the *Muhājirūn*¹ and *Anṣār*², and all who belong to the Islamic *ummah*.

Allāh the Exalted, in His Infinite Wisdom, permitted me to reach a village [name unclear], then the village of Baybul³ in the blessed land [name unclear] which Allāh the Exalted protected from all calamities. I came across a man named ‘Abd al-Jalīl here, one of the residents of those villages. He was one of the disciples of our master, the gnostic (*ārif billāh*)⁴ al-Ḥājj ‘Abd al-Muḥyi, who lives in the blessed village of Kārī and was one of his contemporaries (may Allāh grant him a long life and help him in all his affairs).

The brother mentioned above, ‘Abd al-Jalīl al-Mazbūr, requested some⁵ of the knowledge I had acquired from our master and for me to point out how to accomplish what is intended by the expression of the *ḥadith*, “The heart of the believer is the throne of Allāh”⁶ and to accomplish what is meant by, “He who knows himself knows his Lord”.⁷ He also requested that I write⁸ the names of the *sisilahs*⁹ of all our *shuyūkh*¹⁰ from the time of the origin of the *ṭarīq*¹¹ and how Allāh has eased the path for the chiefs of that al-Shattariyya¹² *silsilah* from whom we have benefitted. Āmin.

I made *istikhārah*¹³ repeatedly until I received permission from Him the Exalted, and I said: “I am not qualified for that and I am not competent in this field. However, I am committed to fulfil my loyalty to our deserving *shuyūkh* whenever there is a reason to obtain permission from them. We do not have power or strength except through Allāh, the Bountiful, the Essence”. One of the characteristics of authorisation is ease in all matters. O the One who makes affairs easy, and not difficult, O Generous One.

The author (may Allāh grant him complete success and make him among the accomplished ones) said: “Our *shuyūkh* advised us and stipulated that the meaning of *qalb* here is the intrinsic, spiritual, metaphorical heart which encompasses the Real,¹⁴ the Exalted, in which divine light is manifested. He points to this referring to the words of Allāh, the Exalted in a *ḥadith qudsī*, “My heaven cannot contain me nor can the earth, but the heart of my believing, God-conscious, pure and pious servant contains me,”¹⁵ – one who renounces everything besides Him, the Exalted. This intrinsic heart is not described except as His

servant who is called *al-insān al-kāmil*¹⁶ and not *al-insān al-nāqis*, a defective human being who is an animal in the form of a human being. So understand. Do not fall into error nor think that “throne of Allāh” in this *ḥadith* refers to the metaphorical, sensuous, fleshy, darkened heart, pine-shaped inside. May the Exalted Allāh forbid and protect us from what the wrongdoers say.¹⁷ If not, then you are destined for the Fire. We seek refuge in Allāh from that. The disbeliever, the Muslim, the upright, the villain, the animals and the birds all possess a pineal heart. The position is that Allāh has made it clear that His words refer to the heart of a God-conscious, pure and pious believer— one who has renounced everything except Him and not the heart of a disbeliever or sinner and others. From that it becomes clear that what is intended by “the throne of Allāh” is the intrinsic heart which describes a true believer who is universally called *al-insān al-kāmil*; and not *al-insān al-nāqis* in faith or one who is an animal appearing in the form of a human being. Understand this and do not fall into error.

What is intended by *al-insān al-kāmil* is the perfect believer among human beings, not *al-insān* (man) in general as has been stated earlier and, therefore, the perfect believer is described as the intrinsic, enlightened heart as mentioned previously. So understand this, that if you possess understanding. He is called the true servant of Allāh and is the secret *sirr*)¹⁸ of the Exalted in creation, just as his Lord is also the secret of this servant that is imbued with the attributes of His Lord, and is called by the attribute of the Exalted.

I have heard that the attribute *mu'min* (believer) is one of the attributes of the Exalted and therefore the servant is called “*al-mu'min*” as well as by other attributes. Understand this. It is for this reason Allāh says in a *ḥadith qudsī* “The human being is my secret and I am his secret”.¹⁹ And the Prophet ﷺ said, “A believer is the mirror of another believer”²⁰ – the Creator (whose attribute is *Mu'min*) is the mirror of a created believer (*mu'min*) and vice versa. For this reason, it is said that the believer is a secret to another believer – the first believer is a mirror to the second believer and vice versa. So know that. With regard to this stage he ﷺ said: “Imbue yourselves with the attributes of Allāh.”²¹

It is only the true servant who will imbue himself with divine attributes and who is known as *al-insān al-kāmil*, and His *sirr* and His *khalīfah*.²² At this stage He restricted him to the epithet, “*abd*”, because He attributed the word *abd* to himself by his words “my servant (*abdī*) is the believer” and other *aḥādīth*. Nothing else is possible. What is intended by the word *arsh* (throne) here is the place where Allāh the Exalted, the Supreme, the Most perfect, Most complete manifests Himself, combining the divine manifestation of majesty²³ and beauty²⁴.

This supreme manifestation is called the man of Truth because of the appearance of the Exalted in him with the Supreme, Perfect, Complete *tajallī*²⁵ and Allāh the Exalted, encompassed him with his *ta'ayyun*.²⁶ At this stage it is said that the Manifest and the manifested are one because of encompassing him with everything, in everything, upon everything, at everything, from everything, to everything. The follower who reaches this stage becomes annihilated in Allāh²⁷ and abiding in Allāh²⁸ and the perfect heart is more extensive than the two universes which He expanded for him due to the manifestation of Allāh, the Exalted, in him as mentioned previously.

With regard to this stage, the Greatest *Imām*, the Master of Masters and King of the Gnostics, our master Shaykh Abū Yazīd al-Bisṭāmī²⁹ said, “The throne and whatever it

encompasses (according to one narration) is the heart of the gnostics according to my opinion”.

The leader, the *qutb*³⁰ of the human race, master of verification and *ārif*³¹, our master `Abd al-Karīm al-Jīlī³² (may Allāh, the Exalted, sanctify his soul) said, “(All) people do not know everything that we have stated and all do not perceive what we have enunciated, except the One who is He [*huwa*³³]. We are He”.

The author, Fuhayhāt, states

O my brother, and o my beloved, verily We become He, and He becomes We, despite the absence of a relationship between us and Him. Did you not hear the saying of our verified master, Shaykh Jār Allāh ibn Zamīrah, the scholar of noble Makkah (may his secret be sanctified): ‘Whoever performs their *ṣalāh*, and keeps their fast and has their sleep and tastes their food has understood their words?’.

The *sultan* of the gnostics, our absolute master, Shaykh Ibn `Arabī³⁴ stated: “I did not write all my books except as parables and at the same time, this is what, I speak and that is what I teach”. So understand that O my beloved, if you can comprehend.

On what grounds do we claim that we understand the words of the people of Allāh who have knowledge of Him, while we are in this despicable condition with little knowledge and lack of deeds and our constant reverting to the material world, while turning away from the hereafter, in addition to turning away from Allāh (may He be praised and exalted)?

Do you not know that the signs of the verified gnostic, entrusted with eminent sainthood (*wilāyah*), are so many that they cannot be enumerated or counted? However, some of them will be mentioned in this treatise and not others, commensurate with the *barakah*.³⁵ If we cannot grasp the knowledge of such a gnostic, who invites to *wilāyah* and to the direct knowledge of Allah, the least we can do is not to fall into the category of those included under the following Qur’ānic words, “Why do you say that which you do not do? It is most detestable to Allāh for you to say what you do not do”.³⁶

The secret of the gnostic is to be occupied with the remembrance of Allāh, the Exalted, in all his affairs, frequently reverting to the hereafter, renouncing the material world and removing the hindrance to the soul and serving the Ṣūfī masters and engrossing in *dhikr*³⁷ silently or audibly and intimacy with the people of Allāh, the Exalted.

When it was said to the *imām*, the *shaykh*, leader and absolute master of the group, Abū’l Qāsim al-Junayd al-Baghdādī³⁸ (may Allāh sanctify his secret), “How have you arrived at this stage?” – the stage of *qutaybah*.³⁹ He replied: “By placing this”, while putting his hand on his cheek, “on the threshold of my *shaykh*’s door for forty years”.⁴⁰

Likewise the *imām* and king of the saints and inheritor of the prophets, our master Shaykh `Abd al-Qādir Jilānī⁴¹ (may Allāh sanctify his spirit and may we benefit from him) was asked, “How have you reached Allāh, the Exalted?” He replied by stating, “I did not reach Allāh, the Exalted, through abundance of prayer and fasting but through humility and generosity of spirit and soundness of heart and fulfilment of promises”.

Reflect on the words of these poles (*aqtāb*)⁴² guides and gnostics. We deliberated between us and them on matters relating to the hereafter in addition to matters relating to Allāh, the Exalted.

If you follow a path other than of those who are gnostics by Allāh, the Exalted, then you have strayed from the eternal path and the straight path and you have become among the

people of fire without any doubt or uncertainty. May Allāh protect us from that. Know that and ponder and do not fall into error in order that you may be among them if Allāh wills.

The meaning of the *ḥadīth*, “He who knows himself knows his Lord”, in the opinion of the majority of gnostics among the people of knowledge is as follows: that the meaning of “he who knows himself” is possible non-existence and it is not necessary existence on the assumption that it exists because its existence depends on something else. So whenever the existence of something depends on something else then its existence is like non-existence.

The phrase “knows his Lord” means that he knows his Lord is necessary existence, existing by Himself. “He who knows himself” is described with attributes contrary to 20 attributes of the Real (Allāh), may He be praised and exalted. Unlike that, “he knows his Lord,” the Lord”, is described with 20 and other attributes of perfection. So know that.

The *Imām*, *Ḥujjat al-Islām* (Proof of Islam) Shaykh Abū Ḥāmid al-Ghazālī⁴³ (may Allāh, the Exalted, have mercy on him) said, “What is intended by the expression of the *ḥadīth* ‘he who knows himself’ is the soul”. Here what is meant by *nafs* (self) actually refers in meaning to the *rūḥ* (soul). Understand this and do not fall into error.

So, the meaning of the *ḥadīth*, “he who knows himself”, becomes “he who knows his soul”. The soul is unique, governing and encompassing his body. Its position is not specified in the body and the person does not comprehend its essence or its reality. But his Lord knows that it is unique, governing and encompassing the whole world and that he does not comprehend its essence or its reality and that it is not specific to one place, to the exclusion of another place, in the whole of the cosmos or universe. There is no doubt with regards to that. Verily Allāh, the Exalted, is like that and above that; and this is the meaning of *tashbīḥ*⁴⁴ with regard to that.

So know that, reflect and do not fall into error. Allāh knows what is true and to Him is the return and I complete this treatise with the help of Allāh the King, the *Wahhāb*.⁴⁵

Notes

1. The term *Muhājirūn* refers to the Companions of the Prophet who migrated from Makkah to Madinah in 622AD.
2. The *Anṣār* were the original Arab inhabitants of Madinah, who embraced Islam, and assisted the Muhājirūn in various ways to establish themselves in their city. The ي at the end of the word Ansar is redundant.
3. Baybul is a village in Balkh Province in northern Afghanistan.
4. A knower of Truth; one who sees the Truth (Allāh) in everything.
5. There is an error in the transcription. The word should have been بعض [some] and not بعد
6. This is a *ḥadīth qudsī* (literally “sacred ḥadīth”), referring to *ahadīth* related by the Prophet but containing the words of Allāh. Cited in Ibn Arabī’s *Fuṣūṣ al-Ḥikam*. Ibn al-‘Arabi, M *The Bezels of Wisdom*, trans. R.W.J. Austin (New York: Paulist Press, [1980]).
7. Cited in Aṭṭār’s *Muslim saints and mystics* and al-Hujwiri’s *Kashf al-Mahjūb*.
8. The verb *kataba* (third person) which is used in the text is incorrect. It should have been *aktub* (first person).

9. Literal, chain; the lineage of a Sufi *ṭarīqa* descending from Prophet Muhammad, through `Alī ibn Abī Ṭālib or Abū Bakr (may Allāh be pleased with them). The chain of transmission includes all *murshids* (spiritual guides) of the order up to the present.
10. Singular *shaykh* – master of a Sufi order.
11. Literal, way to; path; order of Sufism founded by a recognised member of a *silsila*.
12. The Shattariyya are members of a Sufi mystical order (*tariqah*) that originated in Persia in the 15th-century CE and formally developed, completed and codified in India. Later, secondary branches emerged in Hejaz and Indonesia. The name Shattar derives from its founder, Shaykh Sirajuddin Abdullah Shattar (d. 1406 CE).
13. This refers to the practice of beseeching Allāh for proper guidance when one is uncertain what to do in any given situation.
14. Arabic, *al-Haqq*. This is one of the attributes of Allāh.
15. This statement is cited by Al-Ghazālī. See Walter James Skellie, “The religious psychology of al-Ghazzālī: a translation of his book of the *Ihyā* on the explanation of the wonders of the heart” (PhD diss., Hartford Seminary, 1938), 54.
16. The phrase means “the person who has reached perfection”. This refers to the prototype human being, pure consciousness, in contrast with the material human who is bound by one’s senses and materialism.
17. This is based on the following verse of the Qur’an: “Glory be to Him! And he is highly exalted above what they say” [Qur’ān: 17:43].
18. Mystery, secret; in Sufi symbolism, the centre of consciousness.
19. Cited in ‘Abd al-Qādir Al-Jīlānī, *The Secret of Secrets*, trans. Tosun Bayrak al-Jerrahi al-Halveti (Delhi: Muslim Media, undated), 83.
20. Al-Tirmidhī, *Jāmi*’, 25:18, Report No. 1929 with altered wording. Cited in Al-Jīlānī, 76.
21. Cited in Al-Jīlānī, *Secrets*, 78.
22. *Khalīfah*: representative; deputy; *murid* authorised by his/her *shaykh* to teach *tasawwuf*; designated successor of a particular *shaykh*.
23. The Divine qualities of *jamāl* (beauty) and *jalāl* (majesty) describe different aspects of the way Allāh relates to human beings and creation.
24. The term “*jamāl*” gives collective reference to the divine qualities of beauty, as well as to other qualities which are, in a sense, grouped with beauty. Similarly, the term “*jalāl*” encompasses all the divine qualities associated with majesty.
25. Allāh’s unveiling of Himself to his creation.
26. Manifestation of the essential characteristics inherent in the divine Being.
27. *Fanā fillah* means the spiritual cessation of the ego; annihilation of the self in Allāh.
28. *Baqā billah* means abiding in Allāh or abiding through Allāh’s Grace. The stages of *fanā* and *baqā* relate to the effacement of the false self with the re-establishment of the authentic self.
29. Abū Yazīd Ṭayfūr b. ‘Īsā b. Surūshān al-Bisṭāmī (al-Bastāmī) (d. 261/874–5 or 234/848–9) commonly known in the Iranian world as Bāyazīd Bisṭāmī, was a Persian Sufi, from north-central Iran. Known to Sufis as *Sultān-al-ʿArifīn* (King of the Gnostics), Bistami became famous for originating the concept of *fanā*’ (the passing of the individual self into universal Being) and he was one of the pioneers of what later came to be known as the “drunken” or “ecstatic” (*sukr*) school of Sufism.

30. Literal, pole or axis; a person of extremely high spiritual level who acts as administrator in the spiritual hierarchy of the world; a human conduit of spiritual power from Allāh.
31. `ārif means gnostic; a knower of (the exact) Truth; one who sees the Truth in everything.
32. Abd al-Karīm al-Jīlī was a Sufi saint who was born in 1366 CE at Jil in Baghdad. He is said to have been a descendant of Shaykh `Abd al-Qādir al-Jīlānī. Al-Jīlī travelled in India and lived in Yemen from 1393 to 1403. He wrote more than twenty books, of which *Universal Man* is the best known.
33. *Huwa* means He. In relation to Allāh it means the Supreme Self.
34. Muḥammad ibn `Alī ibn al-`Arabi [born 1165 AD] was a Sufi, philosopher and poet. He is regarded as one of the world's great spiritual teachers. He was known as Muḥīyuddīn (the Revivifier of Religion) and the Shaykh al-Akbar (the Greatest Master). He travelled extensively in the Muslim world and died in Damascus in 1240 AD. He wrote over 350 works, the best known being the *Fuṣūṣ al-Ḥikam* and the *Futūḥāt al-Makkiyya*.
35. This is a state which is indicative of Allāh's approval and blessings upon those who strive to establish His commands.
36. Qur'ān, 61:3.
37. Remembrance; chanting [mentioning the names of Allāh].
38. Junayd of Baghdad (835–910 CE) was of Persian origin and one of the most famous of the early Sufis. He is a central figure in the spiritual lineage of many Sufi orders. Junayd taught in Baghdad throughout his lifetime and was an important figure in the development of Sufi doctrine. Because of his importance in Sufi theology, Junayd was often referred to as the "Sultan".
39. The highest station in the Sufi hierarchy of saints.
40. I could not find the source of this statement.
41. See Chapter 2.
42. For full meaning of *quth*, see note 33.
43. Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī (c.1058–1111 CE), was a Persian theologian, jurist, philosopher, and Sufi. Some historians have referred to Al-Ghazali as the single most influential Muslim after the prophet Muhammad. Within Islamic civilisation he is considered to be a *mujaddid* or renewer of the faith, who, according to a *ḥadith* [tradition], appears once every century to restore the faith of the community. His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title *Hujjat al-Islam* (Proof of Islam).
44. Negation by Allāh of the likeness of anything unto Him.
45. The One [Allāh] who bestows and gives unrequitedly to those He wishes, oblivious of deservedness.

THE CROWN OF SECRETS REGARDING GNOSTIC REALISATION (TĀJ AL-ASRĀR FĪ TAḤQĪQ MASHĀRIB AL-‘ĀRIFĪN)

Suleman Dangor

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 71–79

In the name of Allāh, the Beneficent, the Merciful. Blessings with salutations upon our master, Muhammad ﷺ, and his family and Companions.

Praise be to Allāh who made the hearts of gnostics (*ārifīn*) the place of liturgical remembrance (*adhkār*).¹ Verily Muhammad ﷺ is the leader of all those given proximity (*muqarrabīn*)² and of the pious ones (*abrār*), and of Adam – and besides him – all those from among the people of secrets are under his ﷺ banner. The secrets conceal Him in the hearts of His sincere servants, especially the noble people, since the hearts of the noble people are the chests of secrets as stated. May blessings and peace be upon our master Muhammad ﷺ – the master of insight and comprehension – and upon his companions from among the *Muhājirūn*³ and *Anṣār*⁴.

The wretched, weak, ascetic (*faqīr*)⁵ servant who acknowledges [his] sins and shortcomings, hoping for forgiveness from his Lord [for his] major sins, nicknamed Abu'l Maḥāsin, stated – on behalf of his well-known master, Shaykh al-Ḥāj Yūsuf al-Tāj (may Allāh, the Exalted, honour him with the crown of the head of secrets from the people of verification and give him advice from the possessors of perfection and success, āmīn, o Lord of the worlds) – that one of the devoted ones from among the seekers and spiritual brotherhood (*ikhwān*) from among the beloved ones (*aḥbāb*) requested me (may Allāh the Exalted, make him accomplish his goal and make him, if Allāh wills, one of the best of His servants) to write⁶ for him a treatise regarding the verification of knowledge and the accuracy of understanding from *al-Futuḥāt al-Rabbānī*⁷ (*Divine Revelations*) and *al-Asrār al-Ilāhiyyah* (*Divine Secrets*).

I sought Allāh's forgiveness, stating that I am neither qualified for this aspiration nor have I become familiar with the method of this higher rank because I am neither from among the people of this grade, nor from those endowed with the ability to write; because of my lack of knowledge and lack of understanding.

But when the disparity between the goal of the seeker and the intention of the one who desires (the truth) out of his sincere quest and establishing the means (of attaining it), dawned⁸ on me, I sought the guidance of Allāh, the Exalted, over and over again. I continued to seek guidance repeatedly in the hope that Allāh, our Lord, the Bestower, to Whom belong the seen and unseen worlds, will make that (task) easy for me. This is desirable because making things easy⁹ is one of the characteristics of authorisation.

After seeking Allāh's guidance several times, I received permission for that so I wrote and propounded this treatise genially, portion by portion and elegantly. We named it *Tāj al-Asrār fī Taḥqīq Mashārib al-`Ārifīn min ahl al-Iṣṭibrār* and we hope that Allāh, the Exalted, will benefit the sincere seeker through it and bestow an honour on the seeker who desires the truth by means of it. May Allāh be pleased with him and with us. Āmīn.

The authorisation for this discussion regarding this stage begins.

Know, o my brother in Allāh and my companion to Allāh, Who is hidden (*bāṭin*) and manifest (*ẓāhir*) in the knowledge of the discipline and the discipline of knowledge, that it is important for the discerning saint and the perfect gnostic to be cognisant of and convinced that Allāh is with him wherever he may be, in accordance with his ﷺ words, "The most excellent faith of a person in Allāh is to know that Allāh is with him wherever he may be",¹⁰ and according to His words, by way of instruction to us, "He is with you wherever you may be".¹¹

He should also be cognisant and convinced that He (may He be praised and exalted) encompasses everything in accordance with what He, the Exalted, also says by way of instruction to us: "He encompasses everything",¹² and His saying, "And indeed Allāh encompasses everything";¹³ and His saying, "Allāh encompasses everything with His knowledge."¹⁴

His¹⁵ accompaniment (*ma`īyyah*) is like the accompaniment of the soul with the body, or the accompaniment of the doer with his deeds. It is said with regard to this accompaniment, that it is the encompassment which the perfect gnostic knows and understands, not the encompassment of one of two objects with another object which all the people know.

Likewise, His encompassment of the universe is like the encompassment of the attribute by its description or like the encompassment of the obligation by its necessities. It is said in relation to this encompassment that it is the encompassment of accompaniment, which the perfect gnostic also knows and understands. It is just like the encompassment of one object by two objects, which is also known to all people. Understand and reflect so that the essence of verified knowledge and the epitome of accurate understanding is obtained by you.

Because of the intensity of His complete accompaniment with us, His encompassment of the universe could almost not be distinguished from us and from the universe, except through understanding only; just like when the fire overpowers the wood and cannot be distinguished from it except through understanding. The wood is self-existent but the fire exists with the wood whereas, in reality, the wood is wood and the fire is fire.

Likewise, it is said that the devotee is the devotee although he ascends and the Lord is the Lord although He descends. This means that the devotee remains the devotee although he becomes annihilated in Allāh (*fāni fī Allāh*) and subsistent (*bāqī*)¹⁶ with Him, the Exalted, and he is described with some of His attributes. The Lord is the Lord, although He is manifested in the previously mentioned devotee as is His Self-unveiling (*tajalli*)¹⁷ and

individualisation (*ta`ayyun*) in him; and He is described with some of the attributes of the devotee. So understand (this) and do not err else it will lead [literally, incline] you to the Fire. May Allāh protect you from that.

Let us return to that statement that we were trying to verify, that is how can that not be; that is that depiction from two opposite sides at the stage of Oneness of Being (*wahdat al-wujūd*)¹⁸ of the verified gnostic (*ʿārif*). He is the Essence (*ʿayn*) of everything and everything is His essence, meaning that there is nothing besides Him.

“He is the First and the Last, and the Manifest and the Hidden.”¹⁹ “And He is with you wherever you may be”²⁰ in this world and the Hereafter, in relation to the change in affairs and circumstances and uniting between opposites. Therefore, when the *imām* Abū Saʿīd al-Kharrāzī²¹ (may Allāh sanctify his soul)²² was asked: “How did you know Allāh the Exalted?”, he replied: “By uniting between two opposites²³ because He (may He be praised and exalted) is described as ‘there is nothing like unto Him’”²⁴ but everything belongs to Him and He is the Subtle, the Conqueror, the Benefactor, the Avenger, and He is the Most just of all judges.

This stage, namely the stage of total annihilation in Allāh (*fanā fillah*) and subsistence (*baqā*) with Him, was indicated by Allāh through the words of the Prophet ﷺ: “He who knows himself knows His Lord”,²⁵ and also his ﷺ words, “Those among you who know Allāh the best are those among you who know themselves best”.²⁶

In addition to that, the poet pointed out that if the tumbler is clear then the wine will similarly be clear. Because of the resemblance it appears as if it is the wine, and not the tumbler or as if it is the tumbler and not the wine. What we said is not understood except by him who is us and we are he. So understand this if you possess understanding, and do not go astray because this is the stage where you can fall into error and this stage is not yet established in him; and does not obtain any good for him, except for the one who observes the externals of the *Sharīʿah* of our master Muhammad ﷺ, the leader of Islam, and adheres to his inner reality. Understand, reflect and do not go astray. Peace on you.

If you ask: how can Allāh be with us when verily Allāh encompasses everything and He, the Exalted, is described as “There is nothing like unto Him?”²⁷; I say: “Yes there is nothing like unto Allāh without doubt or uncertainty. But because there is nothing like unto Him we have no option but to accept it on the basis of faith alone”. It is incumbent to be convinced about the reality without ever entertaining any doubt or uncertainty in any way. So understand this.

As for the verse “there is nothing like unto Him”, it is the basis of the tenets of Islam. The *imām*, the axis (*qutb*) and saint (*walī*), the savant among the gnostics (*ʿārifīn*), the follower of those who verify, the master of our masters, our spiritual master Shaykh Muḥī al-Dīn ibn ʿArabī²⁸ (may Allāh sanctify his soul and may we benefit from him, *āmīn*), said: “All the noble verses revert back to the verse ‘There is nothing like unto Him’”. Therefore, it is considered the basis of the tenets, so do not abandon it nor depart from this stage. Whoever does not believe that has strayed from the straight path and the original path on which our master ﷺ, the leader of the people of Islam, travelled on, and on which all the prophets and saints and gnostics travelled on. There is nothing else – there is no belief apart from this.

Then perhaps there is a question in your mind and I (wish to) say that if things are the essence of the Reality – things manifest Reality – then it is inevitable for the Reality to

be the essence of everything (reality is the same as things). This is just like saying “Zayd reached his essence”, that is his nature or self (Zayd became the same as things).²⁹

I say that things are not as you understand them because one of the principles of reconciliation is the reconciliation of related things, and essence here means nothing else; and the saying that things are the essence of the Reality (may He be exalted) means that He is nothing else. This is the meaning of the statement of one of our masters, the saint and gnostic with Allāh, al-Shaykh Muḥammad ibn Faḍl Allāh al-Burhānpūri³⁰ (may Allāh sanctify his esteemed secret), who said that all things are the essence of Reality with respect to existence.

They said “yes”, but from where is otherness found here because the gnostics³¹ who possess illumination (*kashf*), magnanimity and complete reconciliation of vision have verified and confirmed this by saying that, “the meaning of ‘lā ilāha illallāh’ is that ‘there is no existence but Allāh’”, because existence is one and there is no second existence. The word for *ghayr* (other) is not mentioned here, except if two existences come about externally, but nothing exists externally except the Reality, the Exalted. Verily the external existence with regards to reconciliation of related things is the existence that is self-subsisting, not the thing that exists through others. So understand this.

Then if you say that if there is one existence and the existence is self-subsisting and it is the existence of the Real (may He be exalted), then why is it that we see these and other things that we find as numerous, diverse, dissimilar and assorted? I say that one of the principles of reconciliation of related things is that as long as its existence is for others, it will not be said with respect to it that it exists. Verily, existence in reality is the existence that is self-subsisting in which its existence has no precedence. There is no existence except the existence of the Real (may He be exalted). As for the things that we see, it is said with regard to them that they are under the shadow of the Real Existence and are a manifestation of Absolute Existence, who is not bound by them.

This refers to the existence of the One Reality and things in reality are but manifestations, individualizations, splendours, commands, qualities, conditions and functions of that Reality. Allāh existed and there was nothing with Him; and He is now in the state that He was in before. So understand this if you possess understanding. Do not err, or else you will be misguided and it will lure you to the Fire. We seek refuge in Allāh from that. O Allāh bestow on us attention, care and complete success and provide us with the best conclusion. Āmīn, o Lord of the worlds.

Then after all that has been verified, it is incumbent that the discerning gnostic and true saint should adhere to the correct way, and walk on the straight path. This is the way which is outwardly the law (*Sharī‘ah*) and inwardly the spiritual path (*tarīqah*) and it is the way that Muhammad ﷺ and his heirs from among the prophets, saints and gnostics. Whoever adheres to it is safe in this world and the next and becomes one of the people of great felicity, after which there is no despair and it disposes him favourably to paradise and to his reaching the Exalted. At this stage, he is called the Perfect Man (*al-insān al-kāmil*)³².

Whoever follows a path other than the one just mentioned will suffer a great loss in this world and in the Hereafter, and will be completely ruined, and his deviation will lead to the Fire (if it is) based on a path other than the correct way of Allāh and the straight path upon which everyone who traverses will reach the Master of the Path and incline to His path (may He be praised and exalted). Then he becomes one of the elect (*akhyār*) among

the devotees who love Him and He loves them, and they are pleased with Him and He is pleased with them. Then he enters (the stage) concerning that which he ﷺ said, “If Allāh loves a servant, sin will not be visited upon him”. We have mentioned the meaning of this *ḥadith* in our treatises so refer to it. You will find in it the most remarkable things and much benefit if Allāh, the Exalted, wills.

The discussion about this stage is sufficient so we will return to our elucidation at the outset. For that reason, this is the path which is incumbent to adhere to. The exoteric path, without *Ḥaqīqah* (the mystical path) is futile and *Ḥaqīqah* without *Sharī'ah* is useless. They (may Allāh be pleased with them)³³ also say, “Whoever studies *fiqh*, but does not study *taṣawwuf* has strayed from the right course and whoever studies *taṣawwuf* but does not study *fiqh* has become a heretic, but whoever has studied *fiqh* and studied *taṣawwuf* has attained Reality”.³⁴

Their *imām*, the master of their group, al-Junayd al-Baghdādī³⁵ (may Allāh sanctify his soul) said, “This path of ours, that is the path of *taṣawwuf*, is bound by the Book (Qur'ān) and Sunnah”. Due to this, the gnostic³⁶ Muḥammad Faḍl Allāh al-Burhānpūrī³⁷ (may Allāh sanctify his secret) said, “It is incumbent upon whoever wants to reach (Allāh)³⁸ to obey the Prophet ﷺ. He ﷺ is the best of all creation and he is the one who possesses the most complete, mystic knowledge among them; the most perfect among the devotees are those who are committed to his obedience. He ﷺ used to say, ‘Verily I³⁹ am the master of Adam’s progeny and Adam and others will be under my flag on the Day of Judgement’”.

There is no doubt that the one who is followed has merit and distinction over the one who is the follower in knowledge and deed, outwardly and inwardly. The distinction in knowledge is based on the correct intention and the correct intention is based on sincerity, just as distinction in knowledge directs learning, and deeds are only accepted if there is sincerity of intention to Allāh, the Exalted.

As for the gnostics of Allāh, the Exalted, in addition to the prophets (may blessings and peace be upon them), their deeds were sincere, and done for the pleasure of Allāh⁴⁰ not for the sake of this world and the Hereafter as al-Shaykhah Rābi'ah al-'Adawīyyah⁴¹ (may Allāh be pleased with her, with respect to her worship) said, “O Lord! I do not worship You for fear of Your Fire nor out of desire for Your Heaven but I worship You purely for Your sake in obedience only to Your Command”.⁴² “He is the Knower of the unseen”.⁴³ This Rābi'ah was the master of her era and devotee of her time (may Allāh sanctify her secret).

Likewise, the perfect gnostic is not well known, unlike the Reality (may He be praised and exalted), since he does not know any existence except the Reality, the Exalted, because he is annihilated in Allāh and subsistent with Him. In all his affairs, he is by Allāh, for Allāh, in Allāh, upon Allāh, with Allāh, from Allāh, to Allāh. He (may He be praised and exalted) is the starting point of everything and its eventual goal because the divine command is from Him and to Him and He is the First and the Last, the Manifest and the Hidden.⁴⁴ It is as if he is He, because the gnostic is the essence of beneficence and becomes the manifestation of the Real in view of the fact that he becomes imbued with the attributes of Allāh, the Exalted, and is described with some of His qualities and has become a vicegerent of His (may He be exalted). The successor (*khalīfah*) is the image of the One who appoints him as the successor; and he is called the perfect man (*al-insān al-kāmil*) in the true sense, not by any name other than it. So understand this.

Pointing this out, one of the gnostics of Allāh says: “The *Ṣūfī* is imbued with the divine attributes and is His vicegerent”. And the successor is the image of the One who appoints him as successor, as stated earlier. Thus, have people adopted it as pertaining to that and not to anything else. So know this.

It is said that the term *Ṣūfī* is one of the names of Allāh, the Exalted, just as the term *walī* and other terms are applied to Him, the Exalted. Reflect on this. With regard to this stage the *ḥadīth qudsī* points to this, “My servant continues to draw near to Me with supererogatory prayers until I love him, and when I love him I become his hearing and seeing and hands and feet⁴⁵ and heart or all of him”. And also his words, “Whoever seeks Me will find Me,⁴⁶ Whomever I love I will kill,⁴⁷ and whomever I kill, I will pay his blood money, and whoever’s blood money I have to pay, I myself am his blood money”.⁴⁸

The Real (may He be exalted) becomes his inner self – the inner self of the above-mentioned *khalīfah* and not of anyone else – because every affair emanates from Him, reverts to Him, and He, the Exalted, is the ultimate objective of everything, and he is favourably disposed toward Him (may He be praised and exalted). So understand (this).

At this stage, the devotee is in the position of the body and the Real in the position of the spirit regulating it. The gnostic (may Allāh be pleased with him) said, “Do not move even the smallest iota except with the permission of Allāh, the Exalted”, because from this point of view He (may He be exalted) regulates it and regulates everything. So understand this.

Allāh is exalted above simply being one of the souls, in addition to being simply one of the *shuyukh*. With regard to this stage, he the Prophet ﷺ pointed to it saying, “He who knows himself knows his Lord.”⁴⁹ The *Imām*, Proof of Islam (*Hujjat al-Islam*),⁵⁰ Abū Ḥāmid al-Ghazālī⁵¹ (may Allāh sanctify his secret and his soul) said: “The meaning of *nafs* here is the soul, and the meaning of the *ḥadīth*, ‘He who knows himself knows his Lord’, likewise means that the soul regulates the body, stimulates it, is manifested in it, is encompassed by it, is with it and is not restricted in it”.

Likewise, the Real, may He be exalted, manages all affairs and stimulates them. He is manifested in them, encompasses them, and is with them; and He is not restricted in them.⁵² This is the meaning of *tashbīh*⁵³ with regard to that. So understand and reflect and you will reach the inner core (*lubb*) of gnosis.

Also, pertinent in this regard are the words of the Prophet ﷺ, “The one who knows Allāh the best, is the one who knows himself the best”. Likewise, here it (*nafs*) means your soul. So know this. All of this is metaphorical. He was alluding to the explanation of verification (*taḥqīq*) and the symbolic expression of guidance. That is the secret of the soul. Only those who possess complete grace from Allāh and complete success from Allāh, the Exalted, understand this.

The above-mentioned slave, that is the slave who is annihilated in Allāh and subsistent with Him, is one of the secrets of the Real, may He be exalted, just as He the Exalted is his secret. Allāh says in the sacred tradition (*ḥadīth qudsī*):⁵⁴ “The human being is my secret and I am his secret”, which is the perfect human and not the imperfect human, and the latter comprises the majority of people. So understand this. In short, the paramount goal and original intention of all this discussion is for the slave to return to the Reality, may He be praised and exalted, both theoretically and practically, manifestly and inwardly.

One of the Knowers of Allāh the Exalted, Shaykh ‘Alī al-Muttaqī⁵⁵ (may Allāh be pleased with him), said,

The beginning of *taṣawwuf* is confining (*tajrīd*)⁵⁶ the goal to Allāh and next to imbue oneself with the divine attributes until the slave becomes the manifestation of the Real, modelled on Him (may He be exalted). The Real (may He be exalted) becomes the inner self of the above-mentioned slave who relegates all his affairs to Him. In reality, all cosmic things are the outward manifestations of the Reality revealed in the image of things in accordance with the decree of their established eternal essences (*a'ṡān*). In fact, what manifests itself in everything is the Reality, and everything is an object of His manifestation (may He be praised and exalted).

Images, forms, limits and other attributes are the images, forms and limits of the One who unveils Himself, not simply the images, forms and limits of the Manifester which are manifested in everything. Because there is nothing like unto Him⁵⁷ and if He, the Exalted, is described as One to whom nothing is comparable, then He cannot have an image, form, limits and their attributes. It is for this reason it is stated with respect to Him that the Truth, may He be exalted, combines two opposites and to Him belongs everything. Understand this.

It is incumbent at this stage to acquire bewilderment (*taḥayyur*) because bewilderment is the goal of gnosis of Allāh, the Exalted. That is why the Prophet ﷺ said in his fervent prayers: “O Allāh increase my bewilderment of You⁵⁸”. They said: “This means the objective of acquiring gnosis of You”.

It is a stage pointed to by al-Ṣiddīq al-Akbar⁵⁹ about whom the Prophet ﷺ said, “Abu Bakr is not superior to you by virtue of abundant *ṣalah* or fasting, but something that was established in his heart”⁶⁰. According to another report, Abu Bakr al-Ṣiddīq (may Allāh be pleased with him) confided a secret by stating that the inability to attain true realisation is in itself realisation⁶¹. However, one of them added to it by stating that the reference is to the master of the gate of knowledge, `Alī with regard to whom the Prophet ﷺ stated, “I am the city of knowledge and `Alī is the gate”;⁶² and that is `Alī the son of Abū Ṭālib⁶³ (may Allāh honour him! and may He be pleased with him). The search for the truth in relation to that will shackle you. So understand and reflect.

Verily I have expounded for you, with the help of Allāh, some of the divine secrets and divine revelations, which only some of the verified gnostics of Allāh, the Exalted, who are entrusted with complete divine grace and are possessors of complete success from among the people of great felicity and ultimate rank, will accomplish and succeed (in acquiring), if Allāh the Exalted wills.

I have not disclosed all of this except with the permission of Allāh, the Exalted, and His perfect guardianship of us. We have no power nor strength. “Whoever wills let him believe, and whoever wills let him disbelieve.”⁶⁴ All of that is through the blessings of the Prophet ﷺ and the blessings of our Ṣūfī masters who were absorbed in Allāh, masters of transformation of the hearts of sincere disciples.

Allāh knows best. Completed with the help of Allāh.

Rabī` al-Ākhir 1186 AH.

Notes

1. Sing. *dhikr* meaning “remembrance”; “chanting” (mentioning the names of Allāh).
2. Those who have attained the state of divine closeness.
3. *Muhājirūn*: people of Makkah who embraced Islam and migrated to Madinah with the Prophet ﷺ in 622 CE.
4. *Anṣār*: people of Madinah who embraced Islam and invited the Prophet ﷺ and his followers to make Madinah their home.
5. Ascetics who have taken vows of poverty and worship, renouncing all relations and possessions.
6. There is an error in the text here. The imperative verb should have been Uktub
7. This was authored by Shaykh `Abd al-Qādir al-Jīlānī.
8. The verb should be in the feminine gender.
9. There is an error in the text here. The verb should be Uktub
10. Ibn Taymiya *Sharh al-Aqīdat-il-Wasitiya – The Fundamental Beliefs of Islam and Rejection of False Concepts of its opponents*. Trans. Muhammad Rafiq Khan. (Riyadh: Dar-us-Salam Publications, 1996), 139. The end words of the saying is “wherever he lives”. Its equivalent in the form of “Allāh is with him wherever he may be” is found in Al-Baihaqī, *Shu`b Al-Imān* (Chapter 11).
11. Qur’ān 57:4.
12. Qur’ān 41:54. The actual wording is “O, verily, He encompasses everything”.
13. Qur’ān 4:126.
14. Qur’ān 65:12.
15. There is an error in the text here. The correct transcription is فانما
16. This refers to the continuing awareness through Allāh.
17. Allāh’s unveiling of Himself to His creatures.
18. This refers to the absolute non-duality of existence.
19. Qur’ān 57:3.
20. Qur’ān 57:4.
21. See Chapter 2.
22. The word سره is missing in the text here.
23. This statement is also attributed to Yaḥyā ibn Mu`ādh al-Rāzī. See al-Jīlānī, *Secret of Secrets*, 61.
24. Qur’ān 42:11.
25. Cited in Al-Tabrānī.
26. The equivalent of this report occurs in Ibn Mājah, *Sunan*, 37:30, Report No. 4250. It states: One who repents from sin is like one who has not sinned.
27. Qur’ān 42:11.
28. See Chapter 4.

29. The questioner is worried about implied pantheism when one says that things manifest Reality. By implication, he says, Reality must be the same as things. The هذه in the text here is an error.
30. The correct spelling is al-Burhanpuri. The ñ is included in error in the text here. Muḥammad b. Faḍlallāh al-Burhānpūrī (also known as al-Jawnpūrī) (c. 952–1029/1545–1620) was one of several mystics from north India who studied and taught in Makkah and Madinah during the second half of the tenth/sixteenth century.
31. The active participle should have been in the nominative case. العارفون
32. This refers to the archetypal human being and the perfected man who has realised all degrees of being.
33. There is an error in the text here. The attached pronoun should have been in the plural and not singular form.
34. This is a saying commonly associated with Imām Mālik ibn Anas (711–795).
35. See Chapter 4.
36. There is an error in the text here. The noun should have been in the singular and not plural form.
37. See note 31 above.
38. The text has “ilā or illaya” here which appears to be a copying error.
39. There is an error in the text here. The pronoun should have been singular and not plural. For the report see Muslim, *Ṣaḥīḥ*, 43:2, Report No. 5940.
40. The term wajh Allāh is to be found in the Qur’ān, 2:272.
41. Rabi’ah al-’Adawiyyah was a famous female mystic. She was born in Basra between 95 AH and 99 AH. Rabi’ah is said to have been taught by Hasan al-Basri. There are no works attributed to her. She died in Jerusalem in 185 AH where she lies buried.
42. Diverse versions of this statement are to be found in various sources. This is one example. “O Allāh, if I worship Thee in fear of Hell, burn me in Hell; and if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting beauty.”
43. Qur’ān 5:109
44. Qur’ān 57:3
45. This is the first half of the *ḥadīth* which is cited in full in Ṣaḥīḥ al-Bukhārī. Al-Bukhārī, *Ṣaḥīḥ*, 81:38, Report No. 6502.
46. This *ḥadīth qudsī* as cited here is incomplete. The author has omitted the words, “Whoever finds Me will know Me, and whoever knows Me will have love for Me. Whoever loves Me will have *ishq* (love) for Me. Whoever has *ishq* for Me, I will love.”
47. This refers to the killing of the disciple’s desires.
48. See note 45.
49. Cited in Aṭṭār, *Muslim saints and mystics* and Al-Hujwiri, *Kashf al-Maḥjūb*.
50. This was the epithet by which al-Ghazali was known.
51. See Chapter 4.
52. There is an error in the text here. The pronoun should have been in the feminine, not masculine, gender.

53. This refers to the affirmation of Allāh's nearness to humanity.
54. The *ḥadith qudsī* (literally "sacred *ḥadith*"), refers to *ahadith* related by the Prophet but containing the words of Allāh. While this is an unreliable report, 'Abd al-Ṣamad Al-Suwailam comments that it probably expresses facts from the spiritual realm on the basis of the Qur'ān 2:30-33.
55. Shaykh 'Alī al-Muttaqī (d 975/1567) was one of the most influential scholars during the reign of Sultan Maḥmūd of Gujarat. He left for the *Hijaz* in either 1534 or 1546. While he was introduced to the Chishti order early in his life, in the *Hijaz* he was initiated into the Qadri, Shadhili and Madyani orders. His book on *taṣawwuf* is titled *Risālah Tabyīn al-Ṭuruq*.
56. Detachment and complete disengagement from anything other than Allāh.
57. Qur'ān 42:11
58. Ibn Taymīyyah, in his *Fatāwā* (3:26) disputes the authenticity of this saying, although he clarifies the particular context in which it may be plausible; which is, bewilderment preceding the attainment of Divine guidance and not following it.
59. This refers to 'Abū Bakr al-Ṣiddīq the Companion of the Prophet and the first *khalīfah* in Islam.
60. Authorities like Al-Subkī have declared this report as baseless; even though Abū Bakr's eminence is not disputed by historians.
61. Report found in Badr Al-Dīn Al-Zarkashī's *Tashnīf Al-Masāmi'*.
62. Cited in al-Hakim, *al-Mustadrak 'alā al-Ṣaḥīḥayn*; al-Suyuti, Jalal al-Dīn, *Tarikh al-Khulafa'*, p. 170.
63. The word Ṭālib is missing in the original text.
64. Qur'ān 18:29

A GIFT REGARDING THE VIRTUES OF REMEMBRANCE (*TUḤFAT AL-AMR*)

Suleman Dangor

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 81–83

In the name of Allāh the Beneficent, the Merciful. We seek His assistance for attaining general providence and complete guidance. Āmīn. Praise be to Allāh, Who made the heart of the people of *dhikr*¹ the place of certitude and faith; and the heart of the people of *ghaflah*² fertile ground for doubt and *Shayṭān*. Blessings and peace be upon the best of all creation, Muhammad ﷺ, the master of the descendants of `Adnān³ and upon all the prophets and saints (*awliyah*⁴) and the family, and their followers from among the people of *dhikr* who are deserving of the Mercy of Allāh. Āmīn.

We have named this treatise *Tuḥfat al-Amr fī Faḍīlat al-Dhikr*. We beseech Allāh, the Exalted, that it should be beneficial – if Allāh, the Exalted, wills – to the sagacious student who is a sincere lover. Verily this treatise emanated from a question by one of the people of distinction (*a`yān*), adherents and eminent members (*akābir*) of the order from among the beloveds; may Allāh, the Exalted, make him reach his goal and make him one of the best of His servants. Āmīn, O Lord of the Worlds. Those who desire beneficence and are in quest of acquiring blessings submit themselves to this.

It is incumbent on a servant, who is a seeker (*sālik*)⁵ and devotee (*dhākir*)⁶, if he wishes to be among the *akābir*; to choose the best *adhkār*⁷ which is the *dhikr* “*Lā ilāha illalāh*” in accordance with his⁸ ﷺ words, “The most virtuous *dhikr* is *Lā ilāha illalāh*”⁹; and also his ﷺ words, “The most excellent thing that I and the Prophets before me uttered were the words *Lā ilāha illalāh*”¹⁰; and his ﷺ words, “Whoever utters *Lā ilāha illalāh* will enter Jannah”¹¹ and in another report, “Whoever sincerely and candidly stipulates (this) will enter Jannah”¹²; and his ﷺ words, “*Lā ilāha illalāh* protects him from the Fire”¹³; and his ﷺ words, “He whose last words are *Lā ilāha illalāh* will enter Jannah”¹⁴ and his ﷺ words, “There is nothing that protects from Allāh’s punishment (that is greater) than *Lā ilāha illalāh*”¹⁵; and his ﷺ words, “Allāh, the Exalted, has bestowed *Lā ilāha illalāh* as my fortress and whoever enters my fortress will be safe from my punishment”¹⁶; and his ﷺ words, “If Allāh wants to make his servant one of his saints, He increases his *dhikr*”; and his ﷺ words, “If Allāh desires good for His servant, He inspires him to make His *dhikr*”¹⁷, and other such noble traditions (*aḥādith*).

Allāh, the Exalted, encourages increasing the *dhikr* of Allāh in accordance with His words, “Remember Allāh (and do this) often”¹⁸, and also His words, “Remember Allāh standing and sitting and lying on your sides”¹⁹ and other such noble verses.

As for the saints, gnostics of Allāh (*ārifūn billah*), they say that the benefit of “*Lā ilāha illalāh*” is more than what can be calculated in this world and the hereafter. If you do not believe this, enquire about those who attained this rank and substantiated it, “through silent language or even through the spoken word”²⁰. This corroborates the gist of the couplet, “If you are unable to observe the crescent, defer to those who have seen it with their inner vision”.²¹ That is sufficient for you.

Then it is incumbent on the one who is making *dhikr* to also pay heed to the meaning of this noble formula which is both a negation of the worthiness of divinity (*ulūhiyyah*) of other than Him, the Exalted, and an affirmation of Him alone.

One of the Ṣūfis (may Allāh sanctify his soul) said:

If the one who is making *dhikr* is a novice then the meaning of these words with respect to him is that no one has a right to be worshipped except Allāh. If he is at the intermediate stage, its meaning with respect to him is that there is no object, nor quest, nor desired, nor lover, nor beloved, except Allāh in accordance with the stage of the devotee and his *dhawq*²² and ‘man will be an eyewitness against himself’²³. If he is eminent then it means that there is no existence except that of Allāh.

It is then also incumbent on the devotee who utters the bare utterance (*mujarrad*), which is the sublime (*jalālah*) name – when he chants the words الله الله (Allāh, Allāh) – that he should pay attention to the meaning of that. He is the one who has complete existence and absolute perfection; and the cosmos does not restrict Him when He manifests Himself in it. Likewise, when he mentions the name of the gatekeepers²⁴ with his words “*Huwa Huwa*” (He, He) it is incumbent upon him²⁵ to pay attention to the significance of that. And he is He²⁶ Who benefits and harms everything and He influences it completely. “He is the First and the Last and the Manifest and the Hidden”²⁷; and, He is One with Whom there is no comparison. Verily to Him belongs everything. “He begets not nor is He begotten and there is no one comparable to Him”²⁸; and, “He is with you wherever you are”²⁹ in this world and the hereafter. So understand that.

Thus there is firm conviction in the Reality, may He be Exalted, and the manifestation and presence (*shuhūd*).

And the *imām*, saint, gnostic, *shaykh* our master Muḥyī al-Dīn ibn al-ʿArabī³⁰ (may his secret be sanctified) said: “Every verse of the Qur’ān is traceable to, that is, derived from, the verse ‘There is nothing like unto Him’”.³¹ Whoever holds on firmly to this verse with conviction in Allāh then Allāh, the Exalted, and the Messenger of Allāh ﷺ become his master (*shaykh*) without any misgivings or doubt in both the seen and unseen world and such a one will be happy in this world and the hereafter.

That is the greatest desire and the eternal goal in all matters whether manifest or concealed. Allāh knows what is proper and to Him is the return and end. This treatise has been completed with the help of Allāh, the King, the *Wahhāb*³², and may the blessings and peace of Allāh be upon our master Muhammad ﷺ and his family and companions. 1186 AH

Notes

1. Pl. *adhkār*, meaning “remembrance”; “chanting” [mentioning the names of Allāh].
2. Heedlessness [of the remembrance of Allāh]; anything that distracts one from Allāh.
3. Ancestor of the Arabs of the Northern, Western and Central Arabia.
4. Sing. *walī* meaning protecting friend of Allāh”; guardian; saint; Šūfī of a high spiritual level
5. lit., traveller; spiritual seeker.
6. The one who invokes or remembers Allāh; in Sufism devotee who practices invocation as a spiritual method.
7. See note 1 above.
8. Referring to the Prophet ﷺ.
9. Cited in Abū Dāwūd, *al-Nasā’ī*, Bayhaqī.
10. Cited in Al-Tirmidhī, *Jāmi’*, 45:122, Report No. 3585.
11. Cited in Ibn Hibbān [*Ṣaḥīḥ*, 31]; al-Ḥākim [*Mustadrak*, 4:251]; Abu Nu’aym *Ḥilyat al-Awliyā wa’l-Ṭabaqāt al-Aṣfiyā’*, 7:174]. See also Al-Bukhārī, *Ṣaḥīḥ*, 77:24, Report No. 5827 and Abū Ya’lā, *Musnad*, vol. 6, no. 10.
12. Cited in Al-Fatani, *Jam’ al-Fawā’id* I : 23. Al-Bukhārī, *Ṣaḥīḥ*, 3:33, Report No. 99. It contains khālīṣan only. The word mukhlīṣan is found in a report occurring in Al-Ṭabarānī, *Al-Mu’jam Al-Awsaṭ*, Report No. 1258.
13. The following *ḥadīth* “Whoever witnesses that there is no god but Allāh and that Muhammad is Allāh’s Messenger, Allāh forbids the Fire from touching him”, is cited in Muslim and al-Tirmidhī. A variant occurs in Al-Bukhārī, *Ṣaḥīḥ*, 97:36, Report No. 7510, which states, “By My honour and might, I shall remove from hell fire one who utters ...”
14. Al-Bukhārī, *Ṣaḥīḥ*, 23:1, Report No. 1237 and Ibn Ḥanbal, *Musnad*, Report No. 22056.
15. Cited in Al-Tirmidhī, *Jāmi’*, 45:5, Report No. 3377.
16. Cited in *Biḥār Al-Anwār*, vol. 3, p. 13.
17. Ibid. This apodosis is not found in any report. But there are numerous reports containing other apodoses such as “he grants him an understanding in religion and inspires him in wisdom”, “commands and forbids him” and “purifies him before his death”.
18. Qur’an 33: 41.
19. Qur’an 4: 103.
20. This couplet appears in numerous mystical writings; for instance, it is found in the introduction to al-Ālūsī’s Qur’anic commentary. It signifies deference to people endowed with mystical insight for people who lack understanding.
21. The quotation occurs in the Qur’anic commentary of Maḥmūd Al-Ālūsī titled *Rūḥ Al-Ma’ānī* (Dār Iḥyā’ Al-Turāth Al-‘Arabī, Beirut, n.d) vol. 1, p. 8.
22. lit., taste; perceptivity gained through divine grace; direct experience of the Divine.
23. Qur’ān 75:14.
24. This refers to the divine attributes.
25. The negative particle لا has been inserted here by mistake.
26. This phrase is attributed to Bayazid Bustami.

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27. Qur'ān 57:3
28. Qur'ān 112:3-4
29. Qur'ān 57:4
30. See Chapter 4.
31. Qur'ān, 42:11
32. The One [Allāh] who bestows and gives unrequitedly to those He wishes, oblivious of deservedness.

THE GOALS OF THE SPIRITUAL WAYFARERS (*MAṬĀLIB AL-SĀLIKĪN*)

Suleman Dangor

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 85–89

In the name of Allāh the Beneficent the Merciful, whose help we seek. Praise be to Allāh who protects the hearts of the sincere (servants) from the entrance of others¹ and makes their hearts an object in which lights are manifested. May Allāh bless and grant peace to the one who is the fountainhead of generosity and kindness and secrets, Muhammad ﷺ and his family and his companions, the chosen ones (*akhyār*).

Shaykh al-Ḥājj Yūsuf al-Tāj (may Allāh grant him complete success and make him among the people of verification) said:

I acquired this treatise named *Maṭālib us sālikīn liman qasada Rabbal ʿĀlamīn* (The quests of spiritual seekers who seek the Lord of the Worlds) from our master, the saint (*walī*), gnostic with Allāh (*ʿārif billah*), master of his age, and axis (*qutb*)² of his time, the noble master ʿAbd al-Karīm al-Naqshbandī al-Lāhorī (may Allāh sanctify his soul, and illuminate his grave, and may we benefit from him).

We have also related this treatise from him (may Allāh be pleased with him). Know, o my brother (may Allāh grant you and us success as He likes and as it pleases Him), that there are three things that are necessary for you to know: *tawḥīd*, *maʿrifah* and *ʿibādah*. *Tawḥīd* (Oneness) is like a tree, *maʿrifah* (gnosis) is like the branches and leaves and *ʿibādah* (worship) is like fruit. If you find a tree, you will find branches and leaves, and if you find branches and leaves, you hope, or expect, to be granted fruit by means of this tree. However, if you do not find³ branches and leaves in this tree you will not find fruit under any circumstances. This is a metaphorical example.

We say that if you understand the real and true example, meaning that, if you attain the stage of *tawḥīd*, you will attain *maʿrifah*, and if you attain *maʿrifah*, you will attain *ʿibādah*. One who does not declare the unity of Allāh (*waḥdāniyyah*) is a disbeliever. One who does not know about *maʿrifah* is ignorant. The worship of an ignorant person reverts to him.

Tawḥīd is of two types. The first *tawḥīd* is *waḥdat al-wujūd*⁴ just as the accomplished, devout⁵ Ṣūfīs propound⁶ that there is no existence in the unseen and visible in form – meaning in the external and internal, except the One Being and One Essence and One Reality. For example, your organs are separate, but subsist in you and you subsist in them in that manner, except that this is in the soul. Hence, there are things which subsist with

Allāh and Allāh subsists with His Essence. With respect to things subsisting with Allāh, it is like the subsistence of the body with the soul. Hence, the human being comprising of the body and the soul is called a human being, not a soul only or body only, but entirely.

In the same manner, Allāh is called “ilāh” on account of containing the Essence and Attributes. “Ilāh” has three letters, namely, “alif”, “lām” and “hā”. The “alif” is a symbolic expression of His Absolute Essence (*ahadiyyah*), the “lām” to His Supreme Self (*hawīyyah*); namely, that He is One in Essence (*Dhāt*), and One in Attributes (*Ṣifāt*). His Attributes are His Perfections such as Knowledge, Hearing, Sight and Power and Attributes other than those. The Divine Attributes subsist in each divine name and they subsist in all things, as it was earlier established that things subsist in them. He subsists with His Essence as we have already mentioned.

The body subsists with the soul and the soul subsists with its essence. So the existence of the body cannot be conceived except by understanding that the soul subsists with all its organs just as blood exists in the body and is a living organism. Otherwise, his life cannot be conceived. Likewise, Allāh subsists in everything and if Allāh is not to be found in everything, that is because He is not bound by place and time, and from whatever is not suited to His Essence, just as blood does not remain in any single organ but is present in all organs. Likewise, Allāh does not remain fixed in one place but He subsists in everything.

When you seek the subsistence of everything in Allāh then do not imagine anything except that He subsists in everything, and this is the meaning of the words of our master `Ali (may Allāh be pleased with him), “I did not see anything except I saw Allāh in it”.⁷ O my brother, do you see anything outside of His Eternal Knowledge? If you say “certainly”, then you are ignorant because⁸ the product is not conceived before the Producer has knowledge of it. If you say “yes”, then this is the location where it is inconceivable for any person of intellect, such as the writer, that the script should not be conceived⁹ by him after he has knowledge of what he will be writing. Likewise, Allāh brought into being the world from the unseen to the seen after things were already subsisting cognitively in His Eternal Knowledge.

The meaning of His words (as to Our Command)¹⁰ “if We have willed, We but say the word ‘Be’ and it is”¹¹; demonstrates that things were present in the Eternal Knowledge in the unseen world. He commanded the coming about from the unseen to the seen, then it appeared in the visible world as it was in the unseen world. If He decreed it to answer to His command to be visible, it will respond to the command; “be and it is” because things are embedded in knowledge; and His Knowledge is His Attributes and attributes and Essence are one. Separation of the Attributes from the Essence cannot be imagined; the separation of the body from the soul before death cannot be imagined. Likewise, the separation of butter from milk, or milk from butter before curdling cannot be imagined. This is the meaning of His (may He be Exalted) words, “and Allāh encompasses all things”.¹² Milk is present in cream, and cream is present in milk and they are in reality one thing. Likewise, things subsist in Allāh and Allāh subsists in everything.

When Allāh was in the phase of pre-eternity, there was nothing with Him and He was in eternity just as He was in pre-eternity, hence the meaning of their words, “the cognitive knowledge (*ma`lūmāt*) does not emanate from the fragrance of external existence and it will never emanate”. This image is transmitted from the original images in the Eternal,

True Knowledge and this transmission occurs at the time of the letters emanating from you, not from the direction of the original letters, which¹³ remain fixed in that regard.

Your existence is established from the true origin though every established person or thing does not in reality exist. You are non-existent (*Adam*). You have no share in existence because you are characterised as non-existent. If you are described as existent, because existence is other than the existence of Allāh, then you are participating in the register of *shirk*¹⁴ which is a great outrage. So have trust in Allāh, Who is One in Essence and One in Attributes, because as long as you affirm others in the place of His existence, then you are focusing on others, not on He Himself. So know that.

The reality of faith is to emerge from your metaphorical existence to your essential non-existence because Allāh has made essential non-existence a mirror to His Essence and manifestation (*tajalli*)¹⁵ to him with His Perfect Essence, all of them passing from Him into complete annihilation (*fanā*).¹⁶ If you progress to non-existence you become a mirror to Him and the Reality (*al-Haqq*) will witness His Essence in you. (He is a witness with respect to witnessing His Essence¹⁷ in this mirror, and He is the witnessed with respect to Him being seen in this mirror.

Whoever understands this matter and believes firmly in it, is a true believer who asserts the Unity of Allāh (*muwahhid*).¹⁸ If not, he is metaphorically a true disbeliever because he is a believer in reality.¹⁹ As for our saying that you are an ignorant person, if you say “certainly”, pertaining to this it is now inescapable that the creation of the world was not²⁰ manifest before it was in His Knowledge (may He be Exalted). It is also inescapable from this with respect to ascribing ignorance on the part of Allāh, the Exalted, that this is disbelief and misguidance; and disbelief and misguidance with respect to Him (Glorious and Exalted is He) is unthinkable. He (Glorious and Exalted is He) is high above what the transgressors say²¹.

Verily the second *tawhīd* is well known to every Muslim, specifically and generally, and that is “Allāh is One, Allāh is Self-Subsisting, He does not beget nor is He begotten, there is no one comparable to Him”.²² So understand and confirm this.

Gnosis (*ma`rifah*) is to know that every beginning²³ is from Him and the return is to Him, so return to Him exactly with whatever cut you off from Him; just like the sea when the water flows²⁴ from it to the river and it returns to the sea eventually the way it was. The water does not change from its reality as water.

‘Ibādah means to submit to His *waḥdat al-wujūd* that there is no existence apart from Him; He is One; He has no partner in existence. The linguistic meaning of *‘ubudiyyah*²⁵ is obedience of something to something else, just as your organs are obedient to your soul. In connection with the matter regarding the desire of the soul, it is because you do not do anything except through the desire of the soul²⁶. Ostensibly, your organs worship your essence and your essence is the object of devotion. The essence is the worshipper with respect to the manifest (*ẓāhir*) and the object of worship with respect to the hidden (*bāṭin*)²⁷ because the command is from Him and to Him.

If your existence and the existence of other than Allāh is concealed and you know that yourself and other than Allāh is all non-existence, then you will not see anything but Him and you will not witness anything but Him and nothing will remain²⁸ except Him. “Not for you (but for Allāh) is the decision”.²⁹ So he becomes a devotee (*‘ābid*) from the perspective of the divine command being from Him and that which is the object of devotion (*ma`būd*)

is also due the divine command emanating from Him. And He is an object of worship from the perspective of the divine command (*amr*) returning to Him.

“Everything will perish but He (His Face). His is the judgement, and to Him you will be brought back.”³⁰

“All that is on earth will perish but the Face of your Lord will abide forever, full of Majesty and Honour.”³¹

One who knows the reality of *tawhīd*, *maʿrifah* and *ʿubūdiyyah* is an *ʿārif*, *muwahhīd* and *muṭīʿ* (obedient); if not then he is nothing. Whoever desires a spiritual path to Allāh let him first understand these words, then he can follow the path to Allāh through this method. It is incumbent on³² the spiritual seeker firstly to commence with denying his existence and the existence of other than Allāh through cognisance. Once he has denied all that is other than Allāh cognitively³³; then he passes from this negation, pertaining to the knowledge of negation, and he attains complete annihilation in Allāh and subsistence (*baqāʾ*)³⁴ with Him; like the moth that if its soul is content to be in a flame and it is burnt we do not³⁵ say that the moth became a flame or that it became non-existent. Rather we say it is now one (substance) because before its soul was cast (into the flame), it was veiled (*mahjūb*) from the flame. When it cast its soul into the flame, it combined (with it) and became one with it.

Likewise, the spiritual seeker, before his existence and the existence of other than Allāh, is veiled. And when his existence and the existence of other than Allāh is denied, it becomes combined and becomes one with it. There are many paths to Allāh, as one of the gnostics said³⁶ “the path(s) to Allāh are as numerous as the souls of all created beings, but the nearest among them to Allāh and the highest among them and those with the closest connection among them to the quest is that³⁷ spiritual seeker of the Essence of Allāh, the Exalted, who is inattentive to the Other and otherness”.

“Say:³⁸ this is my Way – I do invite you to Allāh with certain knowledge, I and those who follow me. Glory be to Allāh! And I will never join partners with Allāh.”³⁹

My pen was between two fingers from among the Fingers of the Merciful, Who changed it as He pleased. May abundant blessings and peace of Allāh be upon Muhammad ﷺ, his family and his Companions.

Allāh knows best.

1186 or 1183 AH.

Notes

1. That is, because others cannot have true existence.
2. lit., pole; a person of extremely high spiritual level who acts as administrator in the spiritual hierarchy of the world; a human conduit of spiritual power from Allah, through whom it is distributed in the world.
3. There is an error in the text here. It should read لا تجد
4. The Oneness of Being.
5. I believe that there is an error in the text here. The active participle should have been متدين
6. The على is redundant here.
7. Al-Kulaynī’s *Al-Kāfī* as well as Al-Shaykh Al-Ṣadūq’s *Kitāb Al-Tawhīd*, “Reports pertaining to seeing”, report 159.

8. I think there is an error in the text. It should not read *لأن* but *ام*
9. There is an error in the text here. The verb should be in the feminine gender.
10. These words in the text do not form part of the verse.
11. Qur'ān 16:40.
12. Qur'ān 4:126.
13. There is an error in the text here. The verb should be *نكون*
14. This is opposite of *أهل الديوان* the people of the register (of the saints)
15. Allah's unveiling of Himself to His creatures
16. the passing of the individual self into universal Being
17. The word *ذاته* has been repeated here and is redundant.
18. One who sees the divine Unity in everything.
19. The second part of the sentence is unclear. An unclear sign in the text, possible a negation, could render this part as: "because he is not a believer in reality". (ed)
20. The *ن* in the text is redundant here.
21. This is based on Qur'ān 17:43 (Glory to Him! He is highly exalted above what they say!)
22. Qur'ān 112.
23. There is an error in the text here. The verb should be *مبدأ*
24. I think the verb *يسيل* is missing in the text here.
25. Servitude of the "self" or individual consciousness by means of fulfilling its specific function and purpose of creation.
26. This phrase "you do not do anything desire of the soul" is repeated here.
27. The unperceivable reality within the perceivable manifestation.
28. The verb used in the present tense here is from the root *baqā* meaning the state of "subsistence"; continuing awareness through Allah.
29. Qur'ān 3:128.
30. Qur'ān 28:88.
31. Qur'ān 55:26–27.
32. There is an error in the text here. The preposition *علي* should come after the verb.
33. This is superfluous.
34. The state of "subsistence"; continuing awareness through Allah.
35. There is an error here. It should been a negative particle *لا* and not an interrogative particle *هل*
36. The attached pronoun *هـ* is redundant here.
37. The demonstrative pronoun *هَذَا* is redundant here.
38. There is an error in the text here. The verse starts with *قل* and not with *هل*
39. Qur'ān 12:108.

THE SECRET OF SECRETS (*SIRR AL-ASRĀR*)

Suleman Dangor

Source Text: Manuscript Or 7025 Universiteit Bibliotheque Leiden, pp 67–104

In the name of Allāh, the Beneficent, the Merciful and blessings and salutations be upon our master, Muhammad, and his family. Praise be to Allāh to Whom no one is comparable, and may Allāh bless our master, Muhammad ﷺ – who has no shadow – his family, his companions among the *Ansār*¹ and the *Muhājirūn*², all the prophets and saints, and their followers.

Now this extremely short treatise which we have named *Sirr al-Asrār* (the Secret of Secrets) will be beneficial if Allāh, the Exalted, wills to those who possess insight and vision. Know, o my brother; may Allāh, the Exalted, grant you and us good fortune; that the gnostic (‘*ārif*) travelling upon the Ṣūfī path who has self-control must know that Allāh is with him wherever he is in accordance with the words of Allāh, the Exalted, “The highest faith of a person is to know that Allāh is with him wherever he may be.”³

Likewise, he must also know the Real One (*al-Ḥaqq*), may He be glorified and exalted, encompasses everything as He, the Exalted, declares, “and indeed God encompasses everything.”⁴

If you consider how Allāh, may He be glorified and exalted, can be with us while He encompasses us at the same time; and what the manner of that accompaniment (*mā’iyyah*) and that encompassing are, it becomes difficult to comprehend that in our minds. Therefore, how will we accomplish the mystic intuitive knowledge (*ma’rifah*) with regard to His Reality when there is nothing comparable to Him, may He be glorified and exalted, although He is the One to Whom everything belongs⁵, because Allāh has no limitation, no direction, no restriction, no equivalent, and no resemblance although He is manifested in the totality of existence and with the totality? It has been affirmed through their statement that He is unlike anything that the mind imagines or the understanding encompasses, or that which comes to mind. We have limitations, directions, restrictions, equivalents and resemblances. So how much more incomprehensible is the form relating to “accompaniment” with us; and, with respect to “encompassing” us, to us!

I declare that whatever I have stated is true, though the knowledge of that is incumbent on us purely on the basis of that faith alone, and reason does not have the means to affirm that. So understand that.

If it is difficult for you to understand that, we will give you a general example which you will easily understand, if Allāh, the Exalted, wills. That is, that the “accompaniment” of Allāh with us and His “encompassing” us, is like the accompaniment of the noun with its adjective, not like the accompaniment of one thing with another as understood by most people. Likewise, His encompassing is like the encompassing of obligation by necessities only, not like the encompassing of one thing by another as is also understood by most people, as mentioned above. So know that, because one of the expressions (other than the one we gave and cited as an example) is very similar and in this there is the danger of taking false steps. And how often and how many for the sake of Allāh, have fallen into believing in the “*ḥulūliyyah*”⁶ and into heresy, as a result of the expressions and ecstasy (*shaṭahāt*) of the saints (*awliyā*), inasmuch as some of them (the misguided) take the literal meanings of the expressions and the literal meanings of their ecstatic utterances as the creed of faith. So understand and contemplate that; and only those who are attentive, safeguarded by the Real One, may He be glorified and exalted, are saved from that. O Allāh, resurrect us with them, admit us to their company, and make us among their followers and those who love them. The Prophet ﷺ said: “Man is found in the company of whom he loves.”⁷ And in another tradition, “in the company of his love” viz. his beloved. And in (still) another tradition, “in the company of his lover.”⁸

So contemplate (this), and this will suffice you, o my brother, if you are a traveller on the path leading to the Real One, may He be glorified and exalted.

The servant with mystical knowledge, travelling towards his Lord, the Exalted, cannot leave these two activities cited above⁹, because one of them is in the position of the mother to all activities, and the other is in the position of the father to all of them. So understand that. It is so because they are among the activities of the Prophets as stipulated in the noble Qur’ān, which falsehood cannot come at from before it or behind it;¹⁰ a revelation from the Wise, the Knower.¹¹

If you wish to explore that in detail, then it could be found in detailed writings, so turn to these, if Allāh, the Exalted, wills.

Now perhaps Allāh, the Exalted, the Real One, may He be glorified and exalted, as a result of your perseverance with these two activities with complete faith will bestow on you sure knowledge,¹² then its essence (*‘ayn*), then its truth (*ḥaqq*), then its reality (*ḥaqīqah*). Upon this you become of the elect (*khawāṣṣ*) of the people of Allāh, the Exalted, Possessor of Perfection and Completeness.

However, at the beginning of your journey it is necessary for you to frequently repeat “*Lā ilā ha illalāh*”¹³ in all your circumstances, without feebleness or weariness, according to the words of ‘Ā’ishah, the Mother of the Believers (may Allāh be pleased with her), “The Messenger of Allāh used to remember Allāh at all times”.¹⁴ And according to the words of Allāh, the Exalted, “Remember Allāh standing, sitting, and reclining”.¹⁵ And His words, “remember Allāh often”¹⁶, and other noble verses and honourable traditions.

The least that is required of the devoted servant, the novice on the Ṣūfī path, if he is sincere in his traversing (the Ṣūfī way) and in his quest, is to repeat the invocation (*dhikr*) “*Lā ilā ha illalāh*” ten thousand times every day and night until his blood and flesh and everything else of his (bones and veins) in all organs of his body and other parts become infused with the best of invocations. The Prophet ﷺ said, “The best invocation is ‘*Lā ilā*

ha illalāh”¹⁷. He ﷺ also said, “The best thing that I and the Prophets before me uttered are the words ‘*Lā ilā ha illalāh*’”¹⁸.

Furthermore, it is incumbent on the servant on the spiritual path who invokes the above-mentioned also to present in his mind the meaning of *Lā ilā ha illalāh* itself during his invocation of this. Upon his utterance of *lā ilāha* (any) claim to divinity other than Him, the Exalted, is negated and upon his utterance of *illa Allāh* the divinity of the Exalted One is affirmed for Him. Understand (this).

Hereafter we will mention certain things pertaining to some treasured, well-guarded secrets of the Sūfī masters endowed with mystic knowledge of Allāh, the Exalted. The secret is that one of the spiritual guides of the Sūfī path (may Allāh sanctify his secret) made it incumbent on one of his disciples, after teaching him the *dhikr*, to imagine the outward aspect¹⁹ of the manifestation of divine majesty always in front of him, without negligence or forgetfulness. So wherever he fixes his gaze, the divine majesty is before him, written with an imaginary pen when he reflects on It (this divine majesty), but he²⁰ made it a condition that the writing of that name should be with the ink of light whose colour is like the colour of pure, uncoated gold. The colour of the writing could also be like the colour of pure silver, free from adulteration and stain.

Thus at all times, in all his circumstances and vicissitudes, he is in the position that even if he shut his eye, he would see It with the eye of imagination as inscribed with the pen of the imaginer’s eyes. So understand that. Furthermore, the gnostic engaged in the above-mentioned activity with true conviction and sound *ma’rifah* also knows that inscribing the name (actually) means the form of the name; the name implies writing, and the name is the essence of the named object; just as writing is an indication of the name and the name is an indication of the named. Understand that and contemplate; you will benefit, if Allāh, the Exalted, wills.

Likewise, it is also incumbent on the ‘*ārif* engaged in the above-mentioned activity to know in all his affairs and his circumstances that all the varieties of sounds that he hears, whatever sound it is, is praise to Allāh, because everything has its own manner of praise to its Lord, the Exalted, whether by words or by effect, according to His words (may He be exalted), “There is not a thing but celebrates His praise; and yet ye understand not how they declare His glory!”²¹. This is as far as to the extent that the Prophet ﷺ said: “The sound of the waves is their praise”²².

So it should be understood from this that everything in the universe has a soul as the *shaykh*, the leader (imam) of the gnostics and their sovereign (*sulṭān*), our *shaykh* and the *shaykh* of our *shaykhs*, the Imām Muḥī al-Dīn ibn al-‘Arabī²³ (may his secret be sanctified) said, “Only one possessing a soul is capable of being a praiser”.

The soul of a thing is its inward aspect and its spirit. The ‘*ārif* engaged in devotion also knows that the speech of everything is its glorification of God, according to the words of Allāh, the Exalted, “He is the One Who giveth speech to everything”²⁴. That can also be deduced from His words (may He be exalted), “He (Who) grants laughter and tears”²⁵.

Laughter and weeping emanate from the laughter and weeper, or²⁶ merely observing the laughing and weeping without paying attention to who is actually engaged in such will show that these two actions are forms of speech which emanate from the faculty of speech. So reflect on this by analogy.

Alternatively, you could say that laughter and weeping emanate from the one who is laughing and the one who is weeping metaphorically, and from the faculty of speech in reality. So say whatever you wish since you are acquainted with the matter as it is, and corresponding to that in a sentence, rather in a detailed statement, are the words of Allāh, the Exalted, addressed to His Prophet ﷺ, “When thou threwest it was not thy act, but God’s”.²⁷ That is, you did not (really) throw, o Muhammad ﷺ, as you threw (only) metaphorically but it is Allāh Who threw in reality. Understand this.

Regarding this stage, ‘Abdallāh ibn ‘Abbās²⁸ (may Allāh be pleased with them)²⁹ said to Jabbār al-Ṭā’ī³⁰, “Be silent, o Jabbār, for Allāh causes laughter and weeping”. The origin of the story is that when Umm Mus‘ab who was the mother of al-Zubayr (may Allāh be pleased with him) died and they attended her funeral the leader of the congregation was al-‘Abbās and the sound of wailing was heard. So Jabbār al-Ṭā’ī said, “Listen to these sounds, o ‘Abdallāh, while you are here in this place”, or words to that effect. Ibn ‘Abbās (may Allāh be pleased with him) replied, “Be silent, o Jabbār, for Allāh causes laughter and weeping”, as mentioned already.

Likewise, it is also incumbent on him to know that everything that occurs in the universe is form and idea and all its conditions are also form and idea; all of this is good and beautiful, not ugly, considering that the real cause is Allāh, He is the cause of whatever³¹ He desires because He, glory be to Him, has an effect on everything in reality according to His words (may He be Exalted). “It is He Who created all things, and ordered them in due proportions”;³² or His Words (may He be Exalted), “He Who has made everything which He has created most good”.³³ or His Words, “But Allāh has created you and your handiwork”.³⁴

It is so because He is the Decreeer of everything and its Manager; He is Allāh, the Exalted, Whose Essence, attributes or functions no one can share. Understand this and do not fall into error, for this stage is very treacherous. So be careful in the matter. Verily, I have opened for you one of the divine secrets and one of the essences of divine revelations which only the luminaries among those who possess mystical knowledge of Allāh, the Exalted, can reach. So understand this. Only people with true knowledge and exact insight amongst devotees whose hearts are attached to Allāh, the Exalted (to the exclusion of all else besides Him), and men and women who frequently repeat the *dhikr* “Allāh, Allāh” can remain firm on that and be delivered from it, as Allāh, the Exalted, says “And for men and women who engage much in God’s praise, for them Allāh has prepared forgiveness and a great reward”.³⁵ And as He, the Exalted, also says, “Celebrate the praises of Allāh and do this often”.³⁶

Verily ugliness and wickedness are only so from the point of view of natural disposition and custom; not from the point of view of the noble, revealed law which is the attribute of Reality (*Ḥaqīqah*) and its outward aspect, just as Reality signifies the revealed law (*Sharī‘ah*) and its inward aspect. The perfection of one of them depends on the existence of the other, and the defect of one of them is caused by the absence of the other.

Now you could say, “Yes, we have understood, if Allāh, the Exalted, wills, all the previous discussion you have related. However, some of these issues inhale the odour of the doctrine of the people given to licentiousness and the creed of licentiousness is tantamount to disbelief and their creed is not acceptable to those with a sound doctrine

and true knowledge because the outer aspect of their doctrine and their creed is outside of the system of the consensus of the *Ahl-Sunnah wal-Jamā'ah*.³⁷ In their doctrine i.e. of the licentious people, they believe and hold the opinion that all events that occur in the universe are absolutely legitimate. They argue their case on the basis of His words, “But Allāh created you and your handiwork”³⁸; and His words, “He Who has made everything which He has created most good”.³⁹ To them nothing at all in the universe is unlawful or forbidden whatsoever because all affairs emanate from divine decrees and divine aspirations. So all that is permissible; it can never be unlawful by any means. Verily, the unlawful and forbidden in all matters are only based on custom and natural disposition, nothing besides that. So people should do and act as they please in all their affairs for nothing is unlawful for them in anything, nor forbidden, according to the words of Allāh (may He be Exalted), “But Allāh created you and your handiwork”⁴⁰ They have made clear to us the distinction between the adherents of Truth (*Ahl al Haqq*) among those who have achieved perfection and integration, and the followers of licentiousness among the people in error and misguidance. May Allāh recompense you for good on our behalf.”

I say, “Yes, all this you have mentioned is the doctrine of the licentiousness of the disbelievers who do not have a creed above the True Creed, for the *Ahl Sunnah wal Jamā'ah* can be distinguished from them with respect to knowledge and deed because⁴¹ the adherents of the truth – the *Ahl Sunnah wal Jamā'ah* (may Allāh be pleased with them) – believe and consider the unlawful to be unlawful, and the lawful to be lawful, and consider unlawful what the noble divine law has made unlawful, and which cannot be abrogated, and similarly (consider) lawful what the divine law has made lawful.

Likewise; in their creed, the followers of Truth also believe and consider that whatever has been made unlawful in the *Sharī'ah* through consensus, whether explicitly or implicitly, is definitely unlawful – in contrast to the followers of licentiousness to whom it can never, under any circumstances, be unlawful according to their creed. They have neither *Sharī'ah* nor *Ḥaqīqah*, nor do they have an outer aspect and an inward aspect of being. Nay, everything is the same and they do not talk about the *Sharī'ah* or the *Ḥaqīqah*, nor of outer aspect and inner aspect of being. So understand this.

As for the saying of the gnostics among the *Ahl Haqq* that all general and specific events that occur in the universe are good and beautiful, it is only on the basis of divine fate and decree and on the basis of the Real Cause Who is the Creator of everything and the Embellisher of everything He creates. It is not that all is good and beautiful and not ugly in an absolute sense as the aforementioned followers of licentiousness claim. All is good and beautiful and not ugly from a relative point of view, not absolutely. So understand that and do not err, else your foot will slip, and seek refuge in Allāh from that.

Also, the licentious people used to be pleased with disobedience i.e. indulging in it and being capable of it, in contrast to the people of Truth and certainty who are only content with fate and divine decree, and are neither pleased with indulging in it nor with the ability to do it, because contentment with fate and decree is incumbent whereas contentment with disobedience is heresy.

Furthermore, the *Ahl-Haqq* are pleased with divine fate and divine decree for that is the eternally established principle. One of them said in a poem, “If you do not see Allāh in everything, you see the totality of existence as a heretic”.

So if you know all that has already been mentioned and have been convinced of all the issues, then complete success and perfection is (attained) by following the Messenger of Allāh ﷺ, “Say: if you do love God, follow me: God will love you and forgive you your sins...”⁴², because the Messenger of Allāh ﷺ outwardly and inwardly used to walk on the path of divine commandment (*amr*) and divine authorisation. The one who walks on that path becomes one of the people of success and perfection through the providence of the King, the Granter of bounties and His favour. With that he becomes one of the lovers from one aspect and one of the beloved from another aspect due to his following the Prophet ﷺ. Through that, the servant who is a follower of the Prophet ﷺ becomes one of the people of great felicity, a man of the highest status because the Real One loves him and forgives him all his sins according to the clear text in the guiding book. So understand and contemplate for only the man who is bound by the divine law outwardly, and conforms to the divine Reality inwardly, is a true follower of the Prophet ﷺ.

At this point he becomes established as a genuine servant of Allāh in all the worlds and it is said concerning him that he is the perfect human being (*al-insān al-kāmil*) through having acquired (the status of being) a true follower of the Prophet ﷺ – following in his ﷺ path inwardly and outwardly.

Just as by the combination of the soul with the body, a person is called *insān* (human being), this designation of human being, who is regarded as a rational being, is not applied to his body to the exclusion of his soul, nor to his soul to the exclusion of his body; but the designation of *insān* is applied to both of them. So know that.

If that is so, it can be understood from the above discussion that the combination of the *Sharī‘ah* with *Ḥaqīqah* is called the Muhammadan path which is the true religion of Allāh. That is the religion of Islam which is with Allāh, the Exalted, and it is referred to in His words (may He be exalted), “Is it not to Allāh that sincere devotion is due?”⁴³, and His words, “The Religion with Allāh is Islam”.⁴⁴

The designation *ṭarīqah* is not applied only to the *Sharī‘ah*⁴⁵ to the exclusion of *Ḥaqīqah*, nor to the *Ḥaqīqah* to the exclusion of the *Sharī‘ah*, in accordance with the Prophet’s ﷺ words, “I have been sent with the divine law and the divine Reality”.⁴⁶

So there is only one position and that is the way whose outer aspect is the divine law and inner aspect the divine Reality. That is, nothing else but the Muhammadan Way is referred to as the “straight path”.

Furthermore, it is part of divine wisdom that nothing comes to pass except through two divine commands. So understand and reflect on this. Likewise, our belief in Allāh, the Exalted, must be located between absolute affirmation of the divine Transcendence and absolute Immanence, meaning that we affirm His divine Transcendence without denying His attributes and we affirm His Immanence without comparing Him with anyone. We affirm His divine Transcendence in the situation of Immanence and affirm His Immanence in the situation of divine Transcendence because the position of absolute divine Transcendence leads to negligence, and negligence is something which does not have limits.

The same applies to the position of absolute Immanence for it leads to extravagant behaviour and extravagant behaviour is something which transgresses its boundaries. So know that.

Likewise, with regard to our dependence on Him, the Exalted, it must be located between absolute fear and absolute hope, meaning that we fear Him, the Exalted, outwardly and hope from Him inwardly. We fear Him in the situation of hope and hope from Him in the situation of fear; because for the servant to have absolute fear is incompatible with His words, “Despair not of the mercy of Allāh: for Allāh forgives all sins: for He is Oft-Forgiving, Most Merciful”.⁴⁷ Likewise for him to have absolute hope is incompatible with His words (may He be exalted), “But no one can feel secure from the Plan of Allāh, except those (doomed) to ruin”.⁴⁸

The aim of the discussion at this stage is to point out that Allāh, the Exalted, combines two divine commands and two opposites. Do you not know that He, glory be to Him, is described by the attributes of divine Majesty (*al-Jalāl*) and divine Beauty (*al-Jamāl*) like the qualities of Mercy (*al-Rahmah*) and Retribution while He, the Exalted, is (both) Forgiving and Punishing, and Rewarding and Retributing, except that His Mercy precedes His Anger according to His words in the *ḥadīth qudsī*,⁴⁹ “My Mercy precedes My Anger”.⁵⁰

It was said to Abū Sa‘īd al-Kharrāz⁵¹ (may Allāh be pleased with him), “How did you come to know Allāh?”; he answered by saying, “Through His combining of two opposites”. So understand and reflect.

Furthermore, the greatest goal and foremost desire for the servant is reaching Him, the Exalted, in the perfect manner and acquiring from Him pleasure in this world and in the Hereafter. That is what is referred to as the greatest bliss beyond which there is no greater bliss.

However, that cannot be achieved unless the servant follows the footsteps of the people who have achieved (the goal) among the Sūfīs who have mystic knowledge of Allāh from the beginning to the end. That is, first of all, devoting oneself to the pursuit of Allāh, without turning one’s attention to the creation of Allāh, in accordance with the words of the Prophet ﷺ, “Imbue yourselves with the attributes of Allāh”.⁵²

The way in which the servant can attain that is by performing the prayers they perform, observing the fasts that they observe, enjoying the food that they enjoy and understanding what they say, in addition to increasing the remembrance of Allāh; in accordance with His words (may He be exalted), “Celebrate the praises of God and do this often”⁵³; and His words, “Celebrate God’s praises, standing, sitting down, or lying on your sides”⁵⁴; and His words, “Then leave them to plunge in vain discourse and trifling”⁵⁵. These as well as other noble verses in accordance with the words of our lady ‘Ā’ishah, the Mother of the Believers, (may Allāh be pleased with her), “The Messenger of Allāh ﷺ used to remember Allāh at all times”⁵⁶; and in accordance with the Prophet’s ﷺ words, “Invoke Allāh’s name until you are called insane because of your constant *dhikr* of the name of Allāh, the Exalted”⁵⁷. For the recollecting servant should either recite the best of invocations which is “*Lā ilā ha illalāh*” according to the Prophet’s ﷺ words, “The best *dhikr* is ‘*Lā ilā ha illalāh*’”⁵⁸, and also his ﷺ words, “The best thing that I and the Prophets before me uttered are the words ‘*Lā ilā ha illalāh*’”⁵⁹, or the servant should recite the absolutely pure *dhikr* which is the *dhikr* “Allāh, Allāh” in accordance with the wording of the noble verses mentioned above, like His words, “Celebrate the praises of God and do this often”⁶⁰, and His words, “Celebrate God’s praises, standing, sitting down, or lying on your sides”;⁶¹ and His words, “Then leave them to plunge in vain discourse and trifling”⁶².

All this is good, so understand that. If you possess understanding and the sincerest intention you will enjoy eternal bliss if Allāh, the Exalted, wills because these two invocations lead to the greatest happiness and the highest rank on condition that one perseveres with either both or one of them diligently, only submitting to the divine command and the divine authority, not to the world nor to the Hereafter.

Furthermore, at the time of his reciting the invocation, *lā ilā ha illa Allāh*, he must call to mind its meaning in proportion to his propensity and his rank except if he becomes absorbed in it and mystical feeling (*ḥāl*) overcomes him. Understand this, for absorption in invocation here (at this stage) makes the invoker the essence of the invoked by way of knowledge and intuition. So understand that. Then it is incumbent for the gnostic servant, the Ṣūfī journeying towards His Lord not to become inattentive to Allāh, the Exalted, under any circumstances, in addition to adhering to his litanies which he received from his spiritual masters and to conduct (himself) well with all of humankind in accordance with his ﷺ words, “I was not sent but to perfect noble character”.⁶³

They say that linking of good character with humankind means seeing to it that they are comfortable, being genial with them, and not alienating them. Understand that. The Prophet ﷺ was asked about which person would be closest to him on the Day of Resurrection by someone who questioned him ﷺ in these words, “Which person will be closest to you on the Day of Resurrection, o Messenger of Allāh ﷺ?”; he ﷺ replied in these words, “The best of them in conduct”.⁶⁴ He ﷺ also said, “All of humankind is the family of Allāh, so the closest of them to Allāh is the one who is most beneficial to his family”.⁶⁵

For this reason one of the Ṣūfīs said, “The essence of the Ṣūfī way is good character; the essence of the Ṣūfī way is good behaviour”.

It was said to the Ṣūfī master, the leader, the most complete axis (*quṭb*),⁶⁶ the chief of our spiritual masters, Muḥī al-Dīn ‘Abd al-Qādir al-Jīlānī al-Baghdādī (may his secret be sanctified), “How did you attain to this rank, o Shaykh?”; he replied, “Through humility, good conduct, generosity of spirit and soundness of heart”.⁶⁷ For the like of this let all strive, who wish to strive.⁶⁸

O Allāh, gather us (on the Day of Resurrection) among the group of people of *Lā ilā ha illalāh*; and bring us to life with *Lā ilā ha illalāh*; and make us die with the words *Lā ilā ha illalāh*; and let our final words be *lā ilā ha illa Allāh*; in accordance with the words of your Prophet Muhammad ﷺ, “He whose last words are *Lā ilā ha illalāh* will enter Paradise”.⁶⁹ Another narration on his ﷺ authority runs, “Whoever recites *Lā ilā ha illalāh* sincerely with devotion will enter Paradise”.⁷⁰ Again, he ﷺ reported on the authority of Allāh, the Exalted, that He, may His majesty be Exalted, said, “*La ilāha illa Allāh* is my fortress; whoever enters my fortress is secure from My punishment.”⁷¹

O Allāh, make us deserving to be among them, that is, from among the people of *Lā ilā ha illalāh* even if only on account of love for them, and make easy for us their enjoyment, Āmīn, in accordance with the words of the Prophet ﷺ, “Man is with whom he loves”;⁷² and also his ﷺ words, “Man will be gathered (on the Last Day) with his lover”; and in another narration, “Man will be gathered with his love viz. his beloved one.”⁷³

This will suffice you in attaining high rank through acquiring love for them if only in your heart. So reflect. All we can do is to say as has been said already:

I do not know anyone except You
 So oblige me with a gift from You
 Every person has a relationship with a friend
 My friend is no other than You.

Attaining love in the heart for them is nothing other than following the Prophet ﷺ in word and deed, outwardly and inwardly, in as much as it leads to love of Allāh, the Exalted, owing to the fact that their love for Him, the Exalted, is expressed through following him ﷺ.

The precondition of this love for both parties is to follow him ﷺ. It is the highest goal and the eternal desire because the follower of the Prophet ﷺ is among the lovers and beloved ones according to the text of the words of Allāh, the Exalted, “Say: if ye do love Allāh, follow me: Allāh will love you”.⁷⁴

The love of Allāh, the Exalted, for His servant following the love of the servant for his or her Lord is attained by following him ﷺ. Following him ﷺ constitutes the greatest joy after which there is no unhappiness. This will suffice you in attaining higher rank as it acquires for you the love of Allāh, the Exalted. The Prophet ﷺ stated, “If Allāh loves a servant, no sin harms him”.⁷⁵ For one who follows him ﷺ is one of the lovers and beloved ones who do not commit a sin, so how can sin harm them when they do not commit it.

The rule is that sin only harms the one who commits it if he does not repent and forgiveness was not obtained from Allāh, the Exalted. If he attained that forgiveness from Allāh, the Exalted, even without repentance it can happen only through His favour and for Allāh that is not any great matter.⁷⁶ We can do no more than cite the words⁷⁷ of Imām al-Shāfi‘⁷⁸ (may Allāh be pleased with him), “Oh Allāh, forgive me without repentance for I cannot fulfil the conditions of seeking forgiveness”.

Now suppose they commit a sin, they are repenting every instant and the one who repents for his sins is among the beloved ones of Allāh, the Exalted, according to His words, “For Allāh loves those who turn to Him constantly and He loves those who keep themselves pure and clean”.⁷⁹

Now if you know that, you should be well aware, o brother, that the word *al-Tawwāb*⁸⁰ is in hyperbolic form. It can be understood from that that He (may He be Exalted) loves His servant, who repents constantly; and abundant repetition of repentance from frequent commission of sins is constant on the part of the servant who has sinned. Understand that, if you desire insight and well-being. For this reason, one of the gnostics (may Allāh sanctify his secret) has said that the servant who commits a sin, whatever sin it may be, then repents from it, is considered one of the learned people who act according to their knowledge because this sinner, when he realises that he committed a sin decreed for him from eternity, then repents, and returns to his Lord for the reason that his Lord, the Acceptor of repentance, loves the repenters among His servants. So understand this and you know that the one who repents from sin is like one who has not committed a sin according to the words of the Prophetic ﷺ ḥadīth. This is the case when the above-mentioned sinner is from the common people so what will you say if the above-mentioned sinner is one of those who have mystic knowledge of Allāh, the Exalted. Reflect on this. Now it is part of the nature of the gnostic to repent before sinning, after sinning, at the time of sinning, and upon sinning. Your committing of sin cannot compare with the gnostic’s committing of sin. Verily His

pardon is the greatest pardon so how can sin harm on the basis of this discussion? So understand, if you have understanding, and Allāh grants to whom He pleases and, “Allāh is Lord of Grace abounding”.⁸¹; “Say thou: ‘This is my Way: I do invite unto God – on evidence clear as seeing with one’s eyes – I and whoever follows me’”⁸²and, “Exalted is Allāh far above the things they associate with Him”.⁸³

Among the strangest tales relating to the time of the Children of Israel is that there was a pious, learned, devout man; who throughout his life, used to fast during the day and stand up in prayer at night. During his lifetime, there was also a godless man immersed in all kinds of sins and there was no single one of them which he did not commit or engage in. Now after some time he began to think about himself and acknowledged that he was the most sinful and miserable person. So he approached this pious person referred to above in order that Allāh may forgive all his sins through his relationship with the pious man. But the pious man turned away from him and did not want to associate with him because of his godlessness and wretchedness. He evicted him from his gathering time after time because he viewed him as contemptible and wretched. Therefore, the heart of that sinful man immersed in all types of sin throughout his life was broken and he was distressed. So Allāh, the Exalted, revealed to a Prophet who lived at that time, saying, “By My might and My Majesty I will certainly forgive this disobedient sinner all his sins”. And He granted all the rewards of the devotion of the pious devout man (that he had acquired) throughout his life to the sinner. Then after some time both of them died and this sinner died on account of his holding Allāh in good estimation, while this pious man entered the Fire on account of his vanity and pride as he viewed the sinner as despicable and wretched. There is no power and no strength save in Allāh.⁸⁴

This is our opinion about one of the writings with regard to its meaning, not with regard to its wording. Understand this. The essence of this is that this man who was a sinner all his life was dependent on the favour of his Lord due to his holding Allāh, the Exalted, in good estimation; and being pleased with divine decree and inescapable divine fate which will befall him in existence from eternity. So he became one of the people of bliss and for Allāh that is not a difficult matter.⁸⁵

As for the above-mentioned pious, learned, devout man he was dependent on his knowledge, his deeds, his piety and his non-commission of sins, not on the favour of Allāh and His generosity. So he acquired vanity and pride in his⁸⁶ heart due to which he was misled and became as a result of that one of the wretched people. May Allāh protect us from that. “Allāh doeth what He wills”⁸⁷; and “He commands according to His Will”⁸⁸; “He cannot be questioned for His acts, but they will be questioned (for theirs)”⁸⁹; and, “It was not Allāh Who injured them; they injured their own souls”.⁹⁰ So know that.

The author of the treatise, the weak, sinful, despicable, needy, broken-hearted servant hopes for forgiveness from his Great Lord. May Allāh show him his own defects and make his present better than his past. Āmīn.

This is the conclusion of what was easy to accomplish in writing this treatise by the Favour of the Sovereign, the Granter of Bounties. The pen has stopped at this point because it does not have the authority (to continue) from the divine One, the Supreme Unity, because easy accomplishment is one of the characteristics of authorisation decreed by Allāh, the Wise One Who is acquainted with all things. Allāh knows best what is correct and to Him is the (eventual) return and destination. May Allāh bless our leader, Muhammad

ﷺ, the ancestors and the descendants, his family, his Companions among the *Anṣār* and *Muhājirūn*, all the Prophets, the saints, the devout, the gnostics and the entire community of believers. Āmīn, O Lord of the Universe.

Notes

1. The *Anṣār* (helpers) were Muslims of Madīnah who helped the Makkan Muslims to establish themselves in Madīnah after their Hijrah (migration) from Makkah in 622 A.C.
2. The *Muhājirūn* (Emigrants) were the Muslims who migrated from Makkah to Madinah.
3. Al-Ṭabarānī, *Mu'jam al-Kabīr*. The equivalent of this report in the form of “Allāh is with him wherever he may be” is found in Al-Baihaqī, *Shu'b al-Īmān* (Chapter 11).
4. Qur'ān, 4:126.
5. This phrase has been repeated in error in the text.
6. i.e. indwelling or infusion of the divine essence in a creature
7. Al-Bukhārī, *Ṣaḥīḥ*, 62:6, Report No. 3688 and 78:96, Report No. 6069.
8. I have not encountered the alternative forms of this report given in this sentence.
9. The continuous awareness that Allāh is with him or her wherever they are as well as the awareness that Allāh encompasses all things.
10. See Qur'ān 41:42.
11. The verse ends with the word *ḥamīd* (the Praised), not 'ālim (the Knower) as in the text.
12. See Qur'ān, 102:5.
13. Meaning: there is no object of worship but Allāh.
14. Muslim, *Ṣaḥīḥ*, 30:117, Report No. 826.
15. Qur'ān 3:191.
16. Qur'ān 33:41.
17. Ibn Mājah, *Sunan*, 33:53, Report No. 3790.
18. Al-Tirmidhī, *Jāmi'*, 45:122, Report No. 3585.
19. There is a slight error in the text here. The author or transcriber inadvertently spelled the word 'ṣūrah' with a 'sīn' which renders the meaning “chapter” instead of a 'ṣād' which literally means “form” or “shape”.
20. The plural *ashraṭū* has been used here in error. It should be read *ashraṭa*.
21. Qur'ān 17:44.
22. I have been unable to trace this report.
23. Ibn al 'Arabī (d 1240 AC) of Spain is popularly known as al-Shaykh al-Akbar (the greatest master). For most Sufis after the 13th century his writings constitute the apex of Sufi teachings. He travelled extensively, covering Tunisia, Egypt, Turkey, Iraq, Arabia and finally settling in Damascus.
24. Qur'ān 41:21.
25. Qur'ān 53:43.

26. The “aw” is repeated in the text by error.
27. Qur’ān 8:17.
28. ‘Abdallāh (d. 68 AH/688 AC) was a cousin of the Prophet ﷺ. He was appointed governor of Basra by ‘Alī, the fourth Caliph. He is renowned for his great knowledge of *ḥadīth*, *fiqh* and *tafsīr*.
29. The pronoun “them” refers to ‘Abdallāh and his father al-‘Abbās (d. 32 AH/652 AC.), paternal uncle of the Prophet ﷺ. He was a merchant and entrusted with the task of supplying water to the pilgrims in Makkah.
30. Al-Dhahabī refers to him in his *as-Mushtabih fī al-Rijāl* as the *Shaykh* of Abū Ishāq al-Sabī‘ī (see vol.1, p.127).
31. This should read *lima*, not *liman* as in the text.
32. Qur’ān 25:2.
33. Qur’ān 32:7.
34. Qur’ān 37:96.
35. Qur’ān 33:35.
36. Qur’ān 33:41.
37. This appellation which literally means “the adherents of the Sunnah and the consensus” refers to the Sunnis.
38. Qur’ān 37:96.
39. Qur’ān 32:7.
40. Qur’ān 37:96.
41. The word *madhab* is redundant in the text.
42. Qur’ān 3:31.
43. Qur’ān 39:3.
44. Qur’ān 3:19.
45. The word *‘alayhi* is missing in the text here.
46. Although described as a *ḥadīth*, this was given currency by the Ṣūfīs.
47. Qur’ān 39:53.
48. Qur’ān 7:99.
49. Literally “sacred” *ḥadīth*, referring to a saying of the Prophet ﷺ in which Allāh speaks in the first person.
50. Ibn Mājah, vol.2, p. 1420; al-Bukhārī, *Kitāb al-Tawḥīd*, vol. 4, p. 452.
51. See Chapter 2.
52. This is a popular saying attributed to the Prophet ﷺ.
53. Qur’ān 33:41.
54. Qur’ān 4:103.
55. Qur’ān 6:91.
56. Al-Bukhārī, *Kitāb al-Ḥayḍ*, Vol. 1, p. 85.

57. This is found in Tabarānī in his chapter on supplication, no. 1859. It is also in al-Hākim, *Mustadarak*, 1: 499.
58. Ibn Mājah, *Sunan*, 33:53, Report No. 3790.
59. Al-Tirmidhī, *Jāmi‘*, 45:122, Report No. 3585.
60. Qur’ān 33:41.
61. Qur’ān 4:103.
62. Qur’ān 6:91.
63. This report is given in an affirmative form as “I was (only) sent as ...” in Mālik, *Muwatta‘a*’, 2:904, Report No. 1609.
64. Al-Tirmidhī, *Jāmi‘*, 25:71, Report No. 2018.
65. Al-Ṭabarānī, *Mu‘jam*, and Al-Bazzār where the formulation differs slightly from that given here.
66. This designation applies to the highest member in the hierarchy of saints.
67. See Chapter 2.
68. See Qur’ān 37:61.
69. Al-Bukhārī, *Ṣaḥīḥ*, 77:24, Report No. 5827 and Abū Ya‘lā, *Musnad*, vol. 6, no. 10.
70. Al-Bukhārī, *Ṣaḥīḥ*, 3:33, Report No. 99. It contains khālīṣan only. The word mukhlīṣan is found in a report occurring in Al-Ṭabarānī, *Al-Mu‘jam Al-Awsaṭ*, Report No. 1258.
71. This report is cited by Ibn Ḥajar (see *Hadees-e-Qudsi*, p. 15).
72. Al-Bukhārī, *Ṣaḥīḥ*, 62:6, Report No. 3688 and 78:96, Report No. 6069.
73. This is found in Ṣaḥīḥ Bukhārī, No. 6169 and Muslim 2460.
74. Qur’ān 3:31.
75. Ibn Mājah no. 4250 and Tabarānī in his *Mu‘jam ul Kabīr* no. 10281 narrate the following *ḥadīth*: “The one who repents from sin is like one who has not committed sin”. This report has also been transmitted with the addition above, namely, “If Allāh loves a servant, no sin harms him”. However, this addition is spurious.
76. See Qur’ān 14:20.
77. There is an error in the text here – it should read *kalm* (meaning words) and not *kaml* which means perfection or completeness.
78. Imām Shāfi‘ī (d. 820) is regarded as the founder of *uṣūl al fiqh*. The Shāfi‘ī school of law is named after him. Among his famous works are *Kitāb ul Umm*, a collection of his writings and teachings, and *al-Risāla*, dealing with the methods and principles of jurisprudence.
79. Qur’ān 2:222.
80. This means that Allāh forgives the ones who turn to repentance.
81. Qur’ān 57:21.
82. Qur’ān 12:108.
83. Qur’ān 52:43.
84. I have been unable to trace this report.
85. Qur’ān 14:20.

86. The attached pronoun “hu” is missing here. I have translated it as *fī qalbiḥī*.
87. Qur’ān 14:27.
88. See Qur’ān 5:2.
89. Qur’ān 21:23.
90. Qur’ān 29:40.

THE GIFT OF GOODNESS TO THE PEOPLE OF INNERMOST SECRETS (*TUḤFAT AL-ABRĀR LI AHL AL-ASRĀR*)

Ebrahiem Moos

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 109–111

In the name of Allāh, the Most Gracious, the Most Merciful.

We seek His help in obtaining His overall guidance and His complete care, *Āmīn*.

This is a subtle abridgment and a graceful piece taken from some of our treatises. It will be beneficial, through the will of Allāh, to those who find their contentment in the King of all kings. We named it *Tuḥfat al-abrār li ahl al-asrār* (The gift of the goodness to people of innermost secrets) and it follows.

Know, o seeker and traveller towards Allāh, it is necessary that you firstly believe and have certainty in your heart regarding everything that is contained in *Sūrah al-Ikhlās*¹ and in the verse “Nothing is similar to Him whatsoever”² since all beliefs are connected to this chapter and to this verse. He should thereafter also believe that Allāh, the Most High, is described with all attributes of perfection, what we know of and what we are unaware of. He is One who Exists by Himself with everything dependent on His existence; and He is the true Deity, in contrast to all false deities. He must also then believe in everything that Allāh revealed to His Prophet Muhammad ﷺ and what it contains. It is also compulsory upon him to bring together the sacred law (*Sharī‘ah*) and the reality (*Ḥaqīqah*) because the Prophet ﷺ said: “I was sent with the sacred law and the reality”³. He should also remember Allāh abundantly, the One who said: “Remember Allāh with much remembrance”⁴. And He said: “Remember Allāh, standing, sitting and lying on your sides”⁵. And there are many other verses in this regard. The Prophet ﷺ said: “If Allāh wishes good for His servant, He mentions him abundantly”⁶. And he ﷺ said: “If Allāh wishes to make His servant a friend from among His friends, he makes him remember Him”⁷. There are many other prophetic traditions on this topic. The virtues of remembrance cannot be enumerated.

It is also necessary that he emulates the Messenger of Allāh ﷺ inwardly and outwardly. Allāh says: “Say: If you love Allāh, then follow me; Allāh will love you and forgive you your faults”⁸. The Prophet ﷺ also said: “None of your faith will be complete until his whim is in line with that which I came with”⁹.

He should also have good character with all creation. The Prophet ﷺ said: “I was not sent except to perfect good character”¹⁰”, and he ﷺ said when someone asked regarding the

one closest to him ﷺ on the Day of Judgment: “The one best in character”¹¹. One of the Ṣūfis – may Allāh sanctify his soul, said: “Ṣūfism is good character”. Another said: “The beginning of Ṣūfism is purifying your intention for Allāh and the end of it is imbibing the character of Allāh, the Most High.¹²” The Prophet ﷺ also said: “Allāh has many good attributes; whoever imbibes one of them will enter paradise”¹³.

He should also have a good opinion about all people and about Allāh as well. Allāh says: “Surely Allāh does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases”¹⁴; and He says: “Do not despair of the mercy of Allāh; surely Allāh forgives the faults altogether; surely, He is the Forgiving the Merciful.¹⁵ And Allāh says in a divine tradition, “I am the way my servant thinks of Me; so, let him have good thoughts about Me¹⁶”; and in another version, “Let Him think about Me whatever he wishes¹⁷”. Having good thoughts about Allāh is actually having hope in Allāh, the Most High. The Prophet ﷺ said: “I have prepared my intercession on the Day of Judgement for those of my people who committed major sins¹⁸”. There are many other verses and prophetic traditions on this.

He should also fear Allāh, the Most High. Allāh says: “But none feels secure from Allāh’s plan except the people who shall perish¹⁹, and He also says: “Observe your duty to Allāh with right observance, and die not save as those who have surrendered (unto Him)”²⁰.

He should also be satisfied with the decree and destiny of Allāh, but not the act that has been decreed because being satisfied with the decree of Allāh is compulsory, but being satisfied with sin is disbelief.

It is also necessary upon the seeker to know that the *qiblah* or direction is divided into three. The first is the direction of action and this is the direction of the general public, which Allāh alludes to when He says: “So turn your face towards the direction of the sacred mosque.”²¹ So, prayer would not be valid except facing towards it, whether the worshipper is knowledgeable or not. The second one is the direction of knowledge, and this is the direction of the elite. Allāh says: “Whithersoever you turn, there is the presence of Allāh”²². And the third is the direction of the secrets, and this is called the direction of the elite of the elite. Allāh refers to this when He says: “He is the First and the Last, the Evident and the Immanent.”²³ So, be aware of that if you are someone with understanding.

He should also not take exception to the actions and deeds of men, whether good or bad. Every creation is in the hand of Allāh, and “you will not, except as Allāh wills”²⁴; “And the command of Allāh is a decree determined”²⁵.

Therefore, everyone is subjected to His decree, power and will. Did you not listen to His words, “O you who believe! Guard your own souls: If you follow (right) guidance, no hurt can come to you from those who stray”²⁶.

And the words of the Prophet ﷺ, “A time shall come when the best of you would be the one who does not command the good and prohibit the evil”²⁷. And he ﷺ said: “If you see miserliness and whim being followed, and everyone acts according to his own view, then stick to yourself and leave of the general matters”²⁸. All of these is undoubtedly occurring in these times of ours.

Therefore, if the seeker does all of that and implements everything that we have mentioned with sincerity of intention in everything, seeking only the pleasure of Allāh, and remembers Allāh abundantly without being heedless of Him, not even for a moment, and completely follows the Messenger of Allāh ﷺ inwardly and outwardly, having

patience in everything and being serious in his seeking with high aspirations, then he will be a visionary through the will of Allāh, and one of the friends of Allāh and amongst the knowers of Allāh, the Most High. But this is on condition that he is under a *shaykh* who is a complete guide, otherwise all of that will not be valid at all, because the Messenger of Allāh ﷺ said, “Knowledge is taken through learning”²⁹; and the one who has no *shaykh*, Satan will be his *shaykh*. So understand this. And Allāh knows best what is correct and to Him is all our return.

This writing was completed through the help of Allāh, the King, the Bestower.

1186 A.H

Notes

1. Qur’ān Chapter 113.
2. Qur’ān 42:11.
3. I was unable to trace this report.
4. Qur’ān 33:41.
5. Qur’ān 4:103.
6. I was unable to trace this report.
7. I was unable to trace this report.
8. Qur’ān 3:31.
9. This report only occurs in *Al-Mishkāt Al-Maṣābīh*. Yet Al-Nawawī has approved of it.
10. Mālik, *Muwatta’*, Book 47, Section 1, Report No. 8. There are alternative wordings of this report.
11. Ibn Ḥanbal, *Musnad*, Report No. 10829.
12. These aphorisms are found in works like *Kashf Al-Mahjūb* of Al-Ḥujwiri, pp. 227–37.
13. A similar report to this is found in Al-Ṭabarānī, *Al-Mu’jam Al-Awsaṭ*, 2:20. It is classified as unreliable.
14. Qur’ān 4:48.
15. Qur’ān 39:53.
16. This report occurs in a slightly different form in Ibn Ḥabbān’s *Ṣaḥīḥ*, Report No. 641.
17. Ibn Abi l-Dunyā, *Ḥusn Al-Ẓann bi llāh*, Report No. 2.
18. Ibn Ḥabbān, *Ṣaḥīḥ*, 14:387, Report No. 6468.
19. Qur’ān 7:99.
20. Qur’ān 3:102.
21. Qur’ān 2:144.
22. Qur’ān 2:114.
23. Qur’ān 57:3.
24. Qur’ān 76:30.
25. Qur’ān 33:38.

26. Qur'ān 5:105.
27. I was unable to trace this report.
28. Al-Tirmidhī, *Sunan*, 44:5, Report No. 3057.
29. Al-Bukhārī, *Ṣaḥīḥ*, 3:10, Report No. 67.

THE METHOD OF REMEMBERING GOD (KAYFĪYYAT AL-DHIKR)

Ebrahiem Moos

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 112–113

In the name of Allāh, the Most Gracious, the Most Merciful.

May the salutations and peace be upon our master Muḥammad ﷺ. We seek His help in obtaining His overall care and complete guidance, *Āmīn*, o Lord of the worlds.

Know that it is necessary for one remembering Allāh to utter the words '*Lā ilā ha illalāh*' in secret and in public, within the congregation and individually. He should know and understand the meaning of this sentence, and that is, there is no one worthy of worship out of love except Allāh, and no one is intended by the utterance of these words except Allāh, and no one in reality may cause harm or benefit in anything except Allāh.

When mentioning Allāh's name only '*Allāh Allāh*', he should also know and understand the meaning of this word when remembering Allāh by it and what is the intent thereof. This is to visualise in his heart and his being that He is the One Who has the complete existence, and Who is described with all perfection.

When he remembers Allāh by the pronoun '*Hu Hu*', it is also necessary that he knows and understands through his inward knowledge what the indication of this is. The servant remembering Allāh through that should note that He is in everything, and by everything, and He is the First and the Last, the Evident and the Immanent. So, if the one who is remembering Allāh does that, it is hoped that he will arrive at his goal and reach his purpose, and he shall, if Allāh wills, be accepted by Him.

Also, with regards to the necessities and obligations upon the servant who is engaged in remembrance, the one who is among the seekers and who desires to meet the King of all kings is that before he enters into a state of remembrance, before anything else, he should know and be aware of all the etiquettes of remembrance so that it may become an illumination for him. They are many etiquettes, but they can be summarised into twenty: five before starting the remembrance, twelve during the remembrance and three afterwards. The five before it are:

Firstly, repenting from all sin. Secondly, taking ablution if in a minor state of impurity and taking a bath if in a major state of impurity. Thirdly, keeping silent from everything except the remembrance. Fourth, seeking the help of Allāh (through the inspiration) of his *shaykh* at the beginning of the remembrance. Fifth, he should know that drawing from his *shaykh* is

in actual fact drawing from the Messenger of Allāh ﷺ, since the *shaykh* is his follower and viceregent.

Everything is the manifestation of Him, High and Glorified is He. The manifestations, forms, shapes, limits and other adjuncts (properties) belonging to the manifested items are not their counterparts in the manifesters because “there is nothing comparable to him”¹ and as long as He is described as such, He can never have a shape, form or boundary, or anything else attached to that. This is why it is said that He can bring together two opposites and everything belongs to Him. So understand this. This position necessitates the occurrence of perplexity, and this perplexity is the height of knowing who Allāh is. Therefore, the Prophet ﷺ supplicated by saying, “O Allāh increase my perplexity”² The commentators said that it means the height of knowing You. Al-Ṣiddīq (Abū Bakr) also pointed to this meaning. The Prophet ﷺ said about him, “Abū Bakr is not more superior to you through his prayers or fasting, but through that which manifested in his heart”³; and in another version, “The secret of Abū Bakr Al-Ṣiddīq, may Allāh be pleased with him, is his words, ‘The incapability of perceiving Allāh is indeed perception’⁴”. Some also added here the statement of the one who was referred to as ‘the Imām, the door of knowledge’, when the Prophet ﷺ said, “I am the city of knowledge and ‘Alī is its door’⁵. This refers to ‘Alī b. Abī Ṭālib, may Allāh honour his countenance and be pleased with him.

Searching for the reality of that will imprison you; so, understand and contemplate!

I have clarified to you through the help of Allāh, Most High, some of the divine secrets and divine openings which only some of those who have a thorough knowledge pertaining to Allāh managed to be successful with – those who are the possessors of the complete care and complete success, from amongst the people of the greatest felicity and highest rank, through the will of Allāh. I was not able to reveal all of that except through the permission of Allāh, the Most High, and through His good care. There is no might or power with us. Whosoever wishes to believe, let him do so and whosoever wishes to disbelieve, let him do so. All of this was through the blessings of the Prophet ﷺ and the blessings of our teachers for the sake of Allāh, those who have tremendous impact on the hearts of the truthful seekers. Allāh alone knows best what the correct position is.

Completed in the month of Rabī al-ākhir 1186 A.H.

Notes

1. Qur’ān 42:11.
2. Ibn Taimīyyah in his *Fatāwā*, 3:26, has disputed the authenticity of this statement. Nonetheless, he later explains that it may be plausible if this perplexity precedes acquisition of divine guidance; and does not follow it.
3. According to Al-Subkī, this report is baseless.
4. See Badr Al-Dīn Al-Zarkashī’s *Tashnīf Al-Masāmi’*.
5. Most Sunnī authorities have denied the veracity of this report. See Ibn Ḥabbān’s *Al-Majrūhīn* 2:94. The only exception is Ḥākim’s *Al-Mustadrak* 3:137.

A SAVING BEQUEST (WAṢĪYYAH MUNJĪYYAH)

Ebrahiem Moos

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 115–119

In the name of Allāh, the Most gracious, the Most merciful.

We seek His help and assistance and through Him alone, pious acts are concluded. He guides to the straight path and there is no might or power except through Allāh, the Most high, the Exalted.

This is a counsel titled ‘*Al-waṣiyyah al-munjiyyah ‘an al-maḍarrāt al-ḥijābiyyah lillāhi ta ‘ālā wa li rasūlihī*’ (The counsel that saves from the harms which is given for the sake of Allāh and His messenger).

This is what is necessary for our companions and brothers for Allāh’s sake, those who have taken the path from us, may Allāh guide them towards their goals and make them from amongst His best servants and those whom He has granted happiness through His doing.

Through the will of Allāh the Most high, this is an advice from me to them.

Firstly, it is obligatory upon them to believe the contents of the verse, “There is nothing similar to Him whatsoever”¹ since every verse comes back to it and never departs from its station. They must also believe in the contents of *Sūrah al-Ikhlās*². This too contains all beliefs connected to Allāh. They should know what are the necessary attributes ascribed to Him, what is possible and what is impossible. They should also know what the necessary attributes of the Prophets are, what is possible for them and what is impossible. The details of this may be found in the lengthy discourses and sufficient for you is the ‘*Aqīdat al-Sanūsīyyah*’.³

It is also incumbent upon them to search for those things that are necessary from the quarter of worship in order to rectify and reform all acts of obedience in order for it to be accepted by Allāh [since], “Verily the religion with Allāh is Islām”⁴.

After establishing the performance of the five compulsory prayers without neglecting any of them, as well as other obligations like these, it is necessary that they abundantly recite *Lā ilā ha illalāh* (There is no one worthy of worship except Allāh) because it is more superior than all other forms of remembrance. The Prophet ﷺ said: “The best remembrance is *Lā ilā ha illalāh*”⁵; and he ﷺ said: “The best that I and all other prophets before me said is ‘*Lā ilā ha illalāh*’”⁶. He ﷺ also said, “‘*Lā ilā ha illalāh*’ is my fortress, and whosoever enters my fortress shall be safe from my punishment”⁷. The virtues of *Lā ilā ha illalāh* are

well known, beyond count and should be sought in the lengthy works, especially for the seeker who wishes to have the detail on this; so, understand!

They should say it at least ten thousand times in every 24 hours – nothing less than that. This is, if they are free from the responsibility of family and acquiring wealth. In fact, for them this is little! But if they have families and jobs, then at least a half, third or quarter of that, nothing less, otherwise their seeking on this path is dishonest. He should not be dishonest in this state by being miserly towards himself because the miser does not bring forth any good at all.

They should also put salutations on the Prophet ﷺ at least one hundred times during the day and during the night, and not less than that. They should also say, “*Subhān Allāh wal ḥamdulillāh wa Lā ilā ha illalāh wa lā ḥawla wa lā quwwata illā billāh al-‘Aliyy al-‘Azīm*” (All glory and praise belong to Allāh – there is no one worthy of worship except Allāh; there is no might or power except that which is Allāh, the Most High, the Great), one hundred times every day and every night.

They should not leave out the recital of *Sūrah al-Ikhlāṣ*⁸ ten times after each obligatory prayer, as well as *Sūrah Yāsīn*⁹ once after the morning prayer, *Sūrat al-Faṭḥ*¹⁰ after the midday prayer, *Sūrah al-Naba*¹¹ after the afternoon prayer and the *Ḥizb al-baḥr* (The litany of the ocean)¹² if possible three or four times. Reciting the said litany has unlimited benefits if it is said after the afternoon prayers four times. He should also recite *Sūrah al-Sajdah*¹³ after the sunset prayer and *Sūrah Yāsīn*¹⁴ and *Sūrah al-Wāqī‘ah*¹⁵ after the evening prayer. They should not sleep before reciting *Sūrah al-Ḍuḥā*¹⁶ and all following chapters until the end of the Qur’ān. All of that should be done once. Then they should recite “*Subhān Allāh wal ḥamdulillāh wa Lā ilā ha illalāh wa lā ḥawla wa lā quwwata illā billāh al-‘Aliyy al-‘Azīm*” (All glory and praise belong to Allāh – there is no one worthy of worship except Allāh; there is no might or power except that which is Allāh, the Most High, the Great) once and end with *Āyat al-kursī*¹⁷. Understand that this is if they are from the literate. If they are from the laymen who are illiterate, then they should recite abundantly. “*Lā ilā ha illalāh*”; nothing is more beneficial to them (and to others) than this. Understand that, even if they leave out all other litanies, this will still be very beneficial.

They should also say: “*Astaghfirullāh al-‘azīm min kulli dhanb wa khaṭī‘a wa atūbu ilayhi*” (I seek the forgiveness of Allāh, the Great, from every sin and error, and I repent to Him) one hundred times every day and night and also, “*Yā Ḥayyu Yā Qayyūm Yā lā ilāha illā Anta*” (O Ever-living, Sustainer, there is no one worthy of worship except You) forty times every day and night. They should also say when intending to stand up in the middle of a gathering: “*Subḥan Allāh al-‘Azīm wa biḥamdihī Subḥanak Allāhumma wa biḥamdik astaghfiruka wa atūbu ilayk*” (All glory and praise be to Allāh, the Great, glory be to Allāh – o Allāh, I seek Your forgiveness and I repent to You). When they enter the market place, they should say: “*Lā ilā ha illalāh waḥdahū lā sharīka lah laḥul mulk wa laḥul ḥamd yuḥyī wa yumīt wa huwa Ḥayyun Dā‘imun lā yamūt biyadihil khayr wa huwa ‘alā kulli shay‘in qadūr*” (There is no one worthy of worship except Allāh alone, He has no partners. In His hand lie the kingdom and all praises; He gives life and takes life; He is the Ever-living and never dies, all goodness is in His hand and He has power over everything). He should say this as long as he is there, even if only once.

This is how we received it from our masters; may Allāh benefit us through them, *Āmīn*. The benefits of all of this are unlimited, both in this world and the next, on condition that

it all be done consistently; so, understand this! The effects of this cannot be seen except through consistency, just like the rules are embedded in the beliefs. So know this! May peace be upon you.

They should also pray the two units of voluntary prayer after sunrise and recite in each unit after *Sūrah al-Fātiḥa*¹⁸ and *Sūrah al-Ikhlās*¹⁹ thrice. They should also pray the prayer of general guidance every day reciting in the first unit, after *Sūrah al-Fātiḥa*, *Sūrah al-Kāfirūn*²⁰ and in the second *Sūrah al-Ikhlās*. This is very necessary! It is also necessary to recite the known supplication that goes with it; this is part of its prerequisites. The supplication is as follows:

Allāhumma innī astakhīruka bi ‘ilmik wa astaqdiruka bi qudratik wa as’aluka min faḍlika al-‘aẓīm fa innak taqdiru wa lā aqdiru wa ta‘lamu wa lā a‘lamu wa anta ‘Allām al-ghuyūb. Allāhumma wa in kunta ta‘lamu anna jamī‘a mā ataharraku bihī fī ḥaqqī wa fī ḥaqqi ghayrī wa jamī‘a ma taḥarraka bihī ghayrī fī ḥaqqi ahlī wa waladī wa mā malakat yamīnī min sā‘atī hādhihī ilā mithlihā min al-yawm al-ākhir khairun lī fī dīnī wa dunyāya wa ma ‘āshī wa ‘āqibati amrī ‘ājila faqdurhu lī wa yassirhu lī fih. Allāhumma wa in kunta ta‘lamu anna jamī‘a mā ataharraku bihī fī ḥaqqī wa fī ḥaqqi ghayrī wa jamī‘a ma yataḥarraku bihī ghayrī wa fī ḥaqqi wa fī ḥaqqi ahlī wa waladī wa mā malakat yamīnī min sā‘atī hādhihī ilā mithlihā min al-yawm al-ākhir sharrun lī fī dīnī wa dunyāya wa ma ‘āshī wa ‘āqibati amrī ‘ājilīhī wa ‘ājilīhī faṣṣirfhu ‘annī waṣṣirfī ‘anhu waqdur li al-khayr ḥaythu kāna thumma raḍḍinī bihī yā arḥam al-Rāḥimīn (O Allāh, I seek Your guidance through Your knowledge and I seek strength through Your power and I ask You from Your great bounties because verily. You have the power and I have none and You have the knowledge and I have none; You are the knower of the unseen. O Allāh, if You know that all my movements for myself or for others and the movements of others towards my family, children and what my right hand possesses from this time onwards until the Day of Judgment is good for me in my religion, my worldly life, my livelihood and the success of my affairs, then decree it for me and make it easy upon me. O Allāh, if You know that all my movements for myself or for others and the movements of others towards my family, children and what my right hand possesses from this time onwards until the Day of Judgment is bad for me in my religion, my worldly life, my livelihood and the success of my affairs, then keep it away from me and keep me away from it, and decree for me that which is good wherever it may be and make satisfied with it, O the Most Merciful of those who show mercy).

The maximum for *Ṣalāh al-ḍuḥa* is twelve units and the minimal is two. *Ṣalāh al-awwābīn* consists of six units, its minimal being two and the maximum for *Ṣalāh al-witr* is thirteen units and the minimal is one unit and *Ṣalāh al-tahajjud* consists of a maximum of 12 units and the minimum is two.

They should fast three days of every month; one at the beginning, one in the middle and one at the end; so, understand this! This is all what the adherents of our path should do and it should all be done for the sake of Allāh, not for this world or the next, but solely and sincerely for the pleasure of Allāh, so that they may obtain the greatest stations and highest degrees.

It is also incumbent that they have the belief of having good thoughts about Allāh and about all people. Allāh the Most High says in a divine tradition: “I am what my servant thinks of Me so let him think of Me what he wishes”²¹. They should also be satisfied with the divine decree, but not the act that was decreed, if it was an act of disobedience,

otherwise not. Understand and contemplate this! Because being satisfied with the divine decree is compulsory but being satisfied with disobedience is disbelief. So, understand this! Peace be upon you.

So each time they meet up with someone, they should say: “He is better than us” because Allāh says in the divine tradition: “My intimate friends are under my supervision, no one knows them except Me”²².

They should observe Allāh’s presence with excellence and that is “to worship Allāh as if you see Him, and if you cannot see Him, know that He sees you”²³, as it appears in the divine tradition. They should also ponder over the creation of Allāh, the most High, and contemplate what it contains, since Allāh says: “And they ponder over the creation of the heavens and earth”²⁴; and He says: “And contemplate, o people of understanding”²⁵. There are many other verses in this regard.

The way in which reflection takes place is to say, for example, in one’s heart:

The world is ever changing; whatever changes must be created. So, the result is that the world is created, so whatever is created is in need of a Creator and Manager that takes care of all His affairs. It is thus clear that the world is created and dependent upon its Creator and Sustainer, and He is the Most High.

In summary, the Creator never forsakes His creation. He is always with them; “And He is with you wherever you are”²⁶ in this world and the next.

They should also know that whenever they turn to any direction, then Allāh manifests Himself in everything, by Him bringing it into existence and then sustaining it. They should also know, through the testimony of their inward being, that when they utter “*Lā ilā ha illalāh*”, that there is no one worthy of being worshipped, or sought, or loved, or wanted, or existent in reality, except Allāh, the Most High. So, everything came from Him, and to Him is our return and final abode. I believe in Allāh, in His angels, His books, His messengers and in the Last Day, and I believe in the divine decree and destiny, that good and bad come from Allāh. And the Prophet ﷺ said, “Good comes from Him and evil is not ascribed to Him”²⁷.

It is also incumbent that they bring together the sacred law (*Sharī‘ah*) and the reality (*Ḥaqīqah*), because the Prophet ﷺ said: “I was sent with the sacred law as well as the reality”²⁸. The sacred law is the outward aspect of the reality; and the reality is the inward aspect of the sacred law. The sacred law is expressed and taught. The sacred law is the body of the reality and its outward appearance, while the reality is the spirit of the sacred law and its deeper meanings.

This is what we offer as counsel to all our brethren and companions for the sake of Allāh, those who have placed their confidence in us. “So, whoever wishes to believe let him believe and whoever wishes to disbelieve let him do so!”²⁹; and, “Let the workers strive for the like of this”³⁰. Let those who act upon this always know that through their commitment to this, the goodness of this world and the next will reach them, and through the will of Allāh, by adhering to this, they will be from among the saints, the masters of knowing Allāh, and they will be resurrected among all the Prophets; may Allāh’s peace and blessings be upon them. There is no might and power except that which is with Allāh, the Most High, the Majestic.

Notes

1. Qur'ān 42:11.
2. Qur'ān Ch. 113.
3. This is a well-known text on Islamic belief written by Muḥammad ibn Yūsuf al-Sanūsī of Algeria d. circa 895/1495.
4. Qur'ān 3:19.
5. Al-Tirmidhī, *Jāmi'*, 45:9, Report No. 3383.
6. Al-Tirmidhī, *Jāmi'*, 45:122, Report No. 3585.
7. Abū Nu'aym, *Dalā'il Al-Nubuwwa*, 3:191, Report No. 192.
8. Qur'ān Ch. 113.
9. Qur'ān Ch. 36.
10. Qur'ān Ch. 48.
11. Qur'ān Ch. 78.
12. This is a litany by the famed North African Sufi Shaykh Abul Ḥasan Al-Shādhilī d. 656/1258.
13. Qur'ān Ch. 32.
14. Qur'ān Ch. 36.
15. Qur'ān Ch. 56.
16. Qur'ān Ch. 93.
17. Qur'ān 2:255.
18. Qur'ān Ch. 1.
19. Qur'ān Ch. 113.
20. Qur'ān Ch. 109.
21. Ibn Abi l-Dunyā, *Ḥusn Al-Ẓann bi llāh*, 2.
22. This is an unverified report. However, Ṣūfīs as well as the Qur'ānic exegete, Al-Ālūsī, have cited this quotation.
23. Al-Bukhārī, *Ṣaḥīḥ*, 2:36, Report No. 50.
24. Qur'ān 3:191.
25. Qur'ān 59:2.
26. Qur'ān 57:4.
27. Abū Dāwūd, *Sunan*, 2:118, Report No. 760.
28. I was unable to trace this report anywhere. This is probably a Ṣūfī aphorism.
29. Qur'ān 18:29.
30. Qur'ān 37:61.

THE SEQUENCE OF REMEMBERING GOD (*TARTĪB AL-DHIKR*)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 165–173

In the Name of Allāh, All Compassionate, All Merciful and through Him alone do we seek help. All praise belongs to Allāh, Lord of the worlds – a praise that is abundant, good and meritorious. A praise in a way that our Lord loves and with which He is pleased. And I bear testimony that there is no deity except Allāh, the One, the Absolute, the Self-Sufficient, upon Whom everything in creation throughout its length and breadth is dependent. And I testify that our master, Muhammad ﷺ, is His Servant and Messenger, the Opening and the Seal, who has been sent with the religion of Truth so that it prevails over all religions, in terms of both the voluntary and obligatory dimensions set forth by a religion. May Allāh send salutations and greetings upon him ﷺ, his Family, his Companions and those who follow him in excellence; upon him be abundant blessings that fill the heavens and the earth.

Allāh has said: “O you who believe, remember Allāh abundantly and glorify Him morning and evenings.”¹ And Allāh has said: “Remember your Lord inwardly; in humility and in fear; without loud speech, morning and evening, and do not be among those who are negligent.”²

This last phrase means being negligent between these two times. Such remembrance is achieved through presence in the company of Allāh in all of one’s movements, in all the phases of one’s activity and in all one’s tasks. The lowest rank in such remembrance is that one brings to mind, when one performs a compulsory (*farḍ*) or recommended (*sunnah*) action, that it is Allāh Who has ordained this as obligatory or recommended. And that when one leaves off the detested (*makrūh*) or prohibited (*ḥarām*), one brings to mind that it is Allāh Who has forbidden such. And that when one performs something allowable (*mubāḥ*), one brings to mind that it is Allāh who has made it permissible and that had He not done so, one would not have been allowed to do it. And if one had to add a pious intention beyond this minimum rank then that would be even better. And the categories, with respect to these kinds of intentions among devotees, differ commensurate with the degrees of aspiration and understanding emanating from Allāh. Here there are varying levels of degrees ranging from the minimally perfect to higher levels of perfection.

The Prophet ﷺ said in a *ḥadīth qudsī*³:

A servant does not approach Me with anything which is more beloved to Me than that which I have mandated for him. My servant continues coming closer to Me with voluntary actions until I love Him; and I become his ear with which he hears, his eye with which he sees, his hand with which he strikes, and his foot with which he walks.⁴

Another version of the *ḥadīth* – apart from the Bukhārī one – has this addition, “and the heart with which he perceives and the tongue with which he articulates his profound innermost thoughts”.⁵

It is therefore mandatory upon the seeker of Allāh, after having discharged the obligatory in terms of observing the path and gaining proximity, to follow the recommended voluntary physical and verbal acts with utter and sincere servitude – the verbal being the glorification of the Ever Living Divine Being. In so doing, the seeker is yielding what has been mentioned in the *ḥadīth*. Whoever wishes to act upon this must resort to remembering Allāh morning and evening and should not become negligent of the period in between by becoming preoccupied with other activities.

A *ḥadīth* states that, “The best *dhikr* (form of remembering Allāh) is ‘*Lā ilā ha illallāh*’ [There is no god but God].”⁶ Another *ḥadīth* states: “The best of what I and the Prophets before me have uttered is ‘*Lā ilā ha illallāh*’.”⁷

Those enmeshed in the world of immediate cause and effect will be ridden by doubt.⁸ They need to rid this doubt by devoting themselves solely to the remembrance of Allāh. Such an enmeshed one needs to open their inner being to The Opener (*al-Fattāh*).⁹

The median in uttering this formula is to say “*Lā ilā ha illallāh*”, a thousand times after the *ṣubḥ* (dawn), *‘ishā* (nightfall) and *taḥajjud* (night vigil) prayers. If one has a valid excuse then one does ten. One should also perform a hundred *istighfār* (supplication for forgiveness) after the times mentioned. Allāh grants the person who recites *istighfār* abundantly a means of exiting any difficulty, worry and constraint, “And He facilitates sustenance for him from avenues he has not contemplated.”¹⁰

It has been reported in a *ḥadīth* that, “Hearts collect rust like the rust that covers iron. Its cure is *istighfār*.”¹¹ The seeker should also observe the thrust of the following *ḥadīth*, “Whoever of the believers seeks forgiveness 27 or 25¹² times a day they become those whose prayers will be answered. And through them the people of the earth will be nourished”.

This report is equivalent to another that says: “Whoever seeks Allāh’s forgiveness thrice following every *ṣalāh* (prayer) and says “‘*Astaghfirullāh alladhī lā ilā ha illāhu huwal Ḥayyul Qayyūm wa atūbu ilayhi*’ (I seek the forgiveness of Allāh, regarding Whom there is no god but He, the Living, the Self-Subsistent, and I turn towards Him) such a one’s sins will be forgiven even if he is fleeing from an advancing army”.¹³ And one may also after *ṣubḥ* (the dawn prayer) every day, say ten times, “*Lā ilā ha illallāh waḥdahu lā sharīkalahu laḥul mulk wa la hūl ḥamdu yuḥyī wa yumītu wa huwa ‘alā kullu shay’in qadīr*” (There is no god but Allāh, He has no partner, to Him belongs the Dominion and to Him belongs all Praise. He gives life and He gives death, and He has power over all things). In fact, one can do this after every *ṣalāh* if it is convenient – and there has been a Prophetic report to this effect as well.

Another *ḥadīth* states that after every *ṣubḥ* and ‘*asr*’ prayer one can recite the following ten times : “*Alluḥumma ṣalli ‘alā Sayyidinā Muḥammad wa ‘alā ālihī wa aṣḥābihī wa*

sallim ‘adada khalqika bi dawāmika. (O Allāh, send salutations and peace upon our Leader Muhammad and upon his Family and his Companions, salutations and peace as numerous as Your creation in Your perpetuity).” After the tenth time he should also include,

“*wa ‘ala jamī‘ul anbiyā wal mursalīn wa ‘alā ālihim wa ṣaḥbihim wat tābi‘ihim wa ‘alā ahl tā‘atika ‘ajma‘īn min ahlis samāwāti wal ‘ardīn wa ‘alaynā ma‘ahum bi raḥmatika yā arḥamal rāḥimīn ‘adada khalqika bidawāmika wa riḍā nafsika wa zīnata ‘arshika wa midāda kalimātika kullamā dhakara al dhākirūn wa ghafala ‘an dhikrika ghāfilūn.* (And upon all the Prophets and Messengers and upon their families and their companions and their followers and upon all the people in Your obedience throughout the heavens and the earths and upon us with them, o Most Compassionate of those who show compassion – salutations and peace as numerous as Your creation and in accordance with Your perpetuity and in accordance with what pleases Your Self and in accordance with the weight of Your Throne and the Ink of Your Words, and whenever those Who remember You, remember You and those Who are heedless forget to remember You).

If you are able to do this after every *fard ṣalāh* then it would be even more meritorious. And it has been reported in a *ḥadīth* that, “Whoever sends salutations upon me ﷺ ten times when he rises in the morning and ten times when he walks, my intercession will reach him on the Day of Judgment”. This has been reported by Ṭabarānī on the authority of Abul Dardā, may Allāh be pleased with him.

Another *ḥadīth* states that, “Whoever will be delighted to meet Allāh, Whose Glory is Ever Increasing, in a contented state let him send abundant salutations upon me ﷺ.” This has been reported by Al-Jurjānī on the authority of Ā’ishah, Allāh be pleased with her.¹⁴

And one can also recite *Sūrah Ikhḷāṣ* after every *fard ṣalāh* ten times. It has been reported in a *ḥadīth* that whoever recites “*Qul huwallāhu aḥad*” 50 times, Allāh forgives his sins of 50 years. This has been reported by Abul Ya’lā on the authority of Anas, Allāh be pleased with him.

After two *raka‘āt* (cycles) of the *Duḥā* prayer, where a person recites the Quranic chapters “The Sun” (*Sūrah 91*); and “The Morning Brightness” (*Sūrah 93*), one can say ten times, “*Subḥānallāh wa alḥamdulillāh wa lā ilā ha illallāh wa Allāhu Akbar wa lā ḥawla wa lā quwwata illā bil ‘alīyil ‘azīm adada khalqillāh bi dawāmillāh.* (Glory be to Allāh and Praise be to Allāh and there is no God but Allāh and Allāh is the Greatest. And there is no strength nor power except through the Exalted, the Majestic – such praise being in accordance with the number of Allāh’s creation and in accordance with Allāh’s perpetuity)”¹⁵ One can also recite the Quranic chapters *Sūrah Yāsīn* (*Sūrah 36*) and *Sūrah Mulk* (*Sūrah 67*) in the mornings and evenings. One can also recite *Sūrah Sajdah* (*Sūrah 32*) after the sunset (*maghrib*) prayer. If time in the evening is too short to recite *Sūrah Yāsīn*, then one can restrict one’s self to *Sūrah Sajdah* and *Sūrah Mulk*.

It is reported on the authority of Jābir, and this report is authenticated, that the Prophet ﷺ would not sleep until he recited *Sūrah Sajdah* and *Sūrah Mulk*. It has been reported, in a chain that is uninterrupted, that *Sūrah Sajdah* will appear with two wings on the Day of Judgment. It will provide shelter to its reciter and will say: “There is no objection to this person”. And Ibn ‘Umar reports, also through an uninterrupted chain, that whoever recites *Sūrah Mulk* and *Sūrah Sajdah* between *Maghrib* and ‘*Ishā* is like one who has stood for prayer during the Night of Power (*Laylatul Qadr*).

Ibn ‘Abbās, in an interrupted chain, reports that Prophet ﷺ said that whoever performs four *raka ‘āt* of prayer after *‘Ishā*, reciting in the first two *Sūrah Kāfirūn* and *Sūrah Ikhhlās* and, in the last two *raka ‘āt*, *Sūrah Mulk* and *Sūrah Sajdah*, will have the reward of four *raka ‘āt* of prayer performed on the Night of Power.¹⁶

Regarding *Sūrah Yāsīn* there is a report of Anas, in an uninterrupted chain, to be found in Tirmidhī and other compilers that states, “Whoever recites *Yā Sīn*, Allāh records in his favour ten full recitations of the Qur’ān”. And another uninterrupted report of Ḥasan bin ‘Aṭīyyah – to be found in Bayhaqī and others – states that, “One who recites *Yā Sīn* is like one who has recited the entire Quran 10 times”. A similar report has also come on the authority of ‘Uqbah bin ‘Āmir, ibn ‘Abbās and Abū Barzakh, Allāh be pleased with them. There is also a report of Qullāba in Bayhaqī’s *Shu‘b ul Imān* which states, “Whoever recites it (*Sūrah Yā Sīn*) is like one who has recited the Quran 11 times”. And a report by Ma’qal ibn Yassār, to be found in Aḥmad, Abū Dāwūd, Nisā’ī and others in an uninterrupted chain, states that, “*Yā Sīn* is the heart of Quran. No person will recite it desiring Allāh and the hereafter except that his preceding sins will be forgiven”.

There is another report stating that whoever performs six *raka ‘āt* of *ṣalāh* after Maghrib without talking to anyone will have fifty years of their sins forgiven. It has also been reported that whoever performs *ṣalāh* between *Maghrib* and *‘Ishā* then that is called the *awwābīn* prayer. One says after the two *Sunnah* prayer for *Maghrib*, “Welcome o angels of the night” to the end of the *du‘ā* (supplication) as mentioned in the *Al-‘Ārif* (*Al-‘Awārif*)¹⁷ which is,

Welcome to the two honourable angels recording my deeds. Record that I testify that there is none worthy of worship except Allāh and I testify that Muḥammad ﷺ is the Messenger of Allāh, and I testify that Paradise is true, that Hell is true, that the Fountain is true, that Intercession is true, and that the Bridge and the Scale is true and I testify that the Hour of Judgment is coming of which there is no doubt and that Allāh will resurrect the dead. Oh Allāh, I deposit with you this testimony for a Day I will need it. Oh Allāh, through it, unburden my weight, forgive my sins, add weight to my scales, fulfil for my desires and overlook my faults. Oh the Most Compassionate of those who show compassion.

And he also intends to seek the preservation of faith after the *Sunnah* prayer for *Maghrib*, in the two *raka ‘āt* of *awwābīn* prayer. And so after the *salām* (final greeting) in these prayers he supplicates as follows, “Oh Allāh set me on the right path, focus me on the true faith and protect it for me in my life and the time of my death”.

Shaykh Ibn ‘Arabī (Allāh preserve his secret) has also given the following advice in the chapter on *Wasāyah* (Bequests) in his *Futuhāt al-Makkiyah* with regard to the *awwābīn* prayer

Recite in the first two *raka ‘āt*, *Sūrah Ikhhlās* six times as well as *Sūrah Falaq* and *Sūrah Nās* once in each *raka ‘āt*. And in the next two *raka ‘āt* just intend the *awwābīn*. And for the last two *raka ‘āt*, make it with the intention for performing *awwābīn* as well as *istikhārah*¹⁸, which the people of Allāh observe everyday for the deeds of the day and the night.

Shaykh Ibn ‘Arabī¹⁹ said,

At the time of need a person should say: ‘Oh Allāh! Surely, you know that whatever is activated in creation for my benefit, is also for the benefit of others; and everything that

is activated for others is also for my benefit, and the benefit of my family and children. Whatever prosperity there is for me at this particular time is better than its counterpart the next day.

He mentions this supplication to its end.²⁰

In relation to this topic we have prepared a treatise wherein we have clarified the compliance of such an attitude with the *Sunnah*. This has also been mentioned by Majduddīn Al-Firawzbādī in *Safr as Sa'ādah* and Sayyid Samhūdī in his *Jawāhirul 'Iqdayn*, as well as in our response to the rebuttal of ibn Ḥajr of the views of Shaykh Shihābuddin Suhrawardī (may his secret be sanctified).

After every obligatory prayer one recites the following thrice: “*Astaghfirullāh alladhī lā ilā ha illāhu huwal Ḥayyul Qayyūm wa atūbu ilayhi*” ([I seek the forgiveness of Allāh, regarding Whom there is no god but He, the Living, the Self-Subsistent, and I turn towards Him]). Then one reads the supplication “*Allāhuma antas salām*” (Oh Allah! You Are Peace!) to its end, then the *Fātiḥah*, (the “Opening”- being the opening chapter of the Qur’ān) then “*ilāhukum ilāhun wāḥid*” (Your God is One God) . Then he recites

O Allāh I present this to You in the presence of every breath, moment, flash and glance of creation – the glance of all people and all things in the heavens and the earth – whichever is and was. O Allāh I present this to You in their presence, all of them. Oh Allāh, concerning Whom there is no god but He, the Self-Subsistent, the Eternal (to the end of the Verse of the Throne).

Then he recites: “*Shahidallāhu*” to His Saying: “Indeed the Religion with Allāh is Islam” [Qur’ān 3:18-19].²¹ Then he says, “I bear witness to what Allāh has borne witness to about Himself. I leave this testimony to Allāh. It shall serve as a security for me with Allāh”. Then he recites Chapter 3, verses 26-27 of the Qur’ān ²² Then he should say, “O Most Beneficent in this world and the Hereafter, and its Most Merciful. O my Beneficent, You show mercy to me, therefore shower me with the mercy from Your Presence; which will suffice me from needing the mercy of anyone besides You”.

Then he says *Subḥānallāh* (Glory be to Allāh) once, *Alḥamdulillāh* (All Praise be to Allāh) once and *Allāhu Akbar* (Allāh is the Greatest), once. Then he says, “*Lā ilā ha illalāh waḥdahu lā sharīkalahu lahul mulk wa la hul ḥamdu yuḥyī wa yumītu wa huwa ‘alā kullu shay’in qadīr*” (There is no god but Allāh, He has no partner, to Him belongs the Dominion and to Him belongs all Praise, He gives life and He gives death, and He has power over all things). Then he supplicates as follows,

“O Allāh! None can prevent what You give. And none can give what You prevent. And none can turn back what You have decided and riches cannot help a wealthy person against You. And there is no strength nor power except with Allāh, the Exalted, the Magnificent. ‘Allāh and His Angels send Salutations upon the Prophet. Oh You Who believe send blessings upon him and salute him with all respect!’” [Qur’ān 33:56]

Then he sends salutations upon the Prophet ﷺ and then he should pray for that which he wishes. Then he ends off with “*Subḥānallāhi rabbika rabbil ‘izzati ‘ammā yaṣīfūn wa salāmun ‘alal mursalīn wa alḥamdullāhi rabbil ‘ālamīn*” (Glory be to Allāh your Lord!

The Lord of Honour high above what they describe to Him! And salutations upon the Messengers! And all Praise be to Allāh, Lord of the Worlds!).

Then he can say: “*Lā ilā ha illallāhu*” (There is no god but Allāh) ten times after every *farḍ* ṣalāh. It is reported on the authority of ‘Alī, Allāh be pleased with him, that the Prophet ﷺ said that the *Fātiḥah*, the Verse of the Throne (*Āyatul Kursī*) and two verses from *Sūrah ‘Al Imrān* beginning with *Shahidallāhu annahu lā ilā ha illā hu* [Qur’ān 3:18-19] and “*Qul Allāhumma Mālikul Mulk*” to “*tarzuqu man tashā’u bi ghayri ḥisāb*” [Qur’ān 26-27] are suspended to the Divine Throne and there is no barrier between them and Allāh. These verses say

Are You going to drop us on your earth and upon those who disobey you. Allāh replies: I have created. None of My servants recite you (these verses) following every ṣalāh without Me making Paradise his abode in accordance with what is recited from him. If not that, I give him residence in the Divine Fold and, if not, I will look at him with My concealed eyes seventy times every day, and if not that, I will fulfil 70 needs of his every day, the lowest need being forgiveness from Me and I will save him from the Fire of hell and assist him against every enemy.

This is narrated by ibn Ḥibbān and by ibn Sinī in a work called ‘*Aml ul Yaum wa al-Laylah*’ and Abū Mansūr as Sahāmī in his ‘*Arba’in*’. It is also narrated in the *Jāmi’ul Kabīr* by Ḥāfiẓ Jalāluddīn Suyūfī who reported that Ḥāfiẓ Abū Faḍl al Irāqī was asked about this *ḥadīth* and said, “The people in its chain are reliable as attested by earlier scholars and by some of the later ones”.

With reference to the reporters he contended that Ibn Jawzī exaggerated by stating that the *ḥadīth* was one of the spurious ones. He conceded that perhaps it could be that the rewards that are mentioned in this report could have been magnified. But if not, “then the situation of its reporting is as you have seen”.

It is reported in a *ḥadīth qudsī*, on the authority of ibn ‘Abbās and contained in the collection of Ḥākim al Tirmidhī, from Jibrīl, upon whom be peace, who said,

Your Lord says that whoever recites the following after every *farḍ* prayer, namely:

‘O Allāh I present this to You in the presence of every breath, moment, flash and glance of creation – the glance of all people and all things in the heavens and the earth – whichever is and was. O Allāh I present this to you in their presence, all of them. O Allāh, concerning Whom there is no god but He, the Self-Subsistent, the Eternal to the end of the Verse of the Throne’

– then in one night and day of 24 hours there is not an hour in which seventy million good deeds do not ascend to Me until the Trumpet is blown and the angels will become preoccupied.

This has also been reported by Shaykh ibn ‘Arabī in a chapter of his *Futūḥāt al Makkīyah*.²³ And similarly, at the end of every *farḍ salāh* a person can supplicate, prior to speaking to anyone else, as follows:

O Allāh I present this to You in the presence of every breath, moment, flash and glance of creation – the glance of all people and all things in the heavens and the earth – whichever is and was. O Allāh I present this to you in their presence, all of them. O Allāh, concerning

Whom there is no god but He, the Self-Subsistent, the Eternal to the end of the Verse of the Throne.²⁴

Let the person who desires virtuous deeds be assiduous in the performance of all this. There is great reward in it. And through Allāh is success.

Shaykh ‘Abdul Wahāb Sha’ārānī in his book titled, “*Ad dalālah ‘ala Allāh ‘an Sayyidiinā Khidr, Alayhi salām*” (Indications to Allāh as reported by our Leader Khidr, upon whom be peace) that he [Sayyidinā Khidr] asked the Prophets whom he accompanied as to the defence against the removal of faith. None of the Prophets were able to answer him until the time he sat in the company of the Prophet ﷺ who asked Jibrīl, upon whom be peace, who asked the Lord of Honour Who said,

Whoever is assiduous in reciting the Verse of the Throne; *Āmanar Rasūl* to its end, *Shahidallāhu* to the verse “Indeed the Religion with Allāh is Islam”; and, “*Qul Allāhumma Mālikul Mulk to bi ghayri hisāb, Sūrah Ikhlās, the Ma’ūdhatayn and the Fātiḥa, after every ṣalāh, will be saved against the removal of faith.*

It is worthwhile joining the two reports by adding *Āmanar Rasūl* after the Verse of the Throne, *Sūrah Ikhlās, the Ma’ūdhatayn and bighayri hisāb*. Then the above-mentioned supplication should come after *Āmanar Rasūl*. Then everyday after *ṣubḥ* he should say, “O Allāh! O One (*Wāḥid*)! O Unique (*Aḥad*)! O Bestower (*Jawwād*). Give me a gift from You. Indeed You have Power over whatever You wish”. This should be read eleven times. He should begin the system from Thursday after the recital of the *Fātiḥah* for the reward of Shaykh *Ghawth ul thaqalayn*²⁵ (Shaykh ‘Abdul Qādir Jilānī) and well the spiritual masters of early and later spiritual chains. This was stipulated by the spiritual guides of the various chains. Our spiritual mentor said that this is the practice of Shaykh ‘Abdul Qādir Jilānī. This information has reached this wretched soul from his honoured, venerable Shaykh Aḥmad bin ‘Alī al-Shinnāwī, his secret be sanctified.

One should also recite “*Yā ‘Azīz*” (The Mighty) 41 times after the dawn prayer every day. He should also recite, “O Deity of deities whose splendour is Exalted”, 19 times. He should also recite: “*Yā Qayyūm*” (Oh Self Subsisting) – none escapes His knowledge nor does it tire Him”, 17 times. If there is sufficient time he should recite, “*SubḥānAllāhi wa bi ḥamdiḥi Ṣubḥānallāhil ‘Azīm*” (Allah is free from every imperfection and Praise be to Him!), 15 times.

And it has been reported that whoever recites “*SubḥānAllāhi wa bi ḥamdiḥi*” together with “*Astaghfirullāh wa atūbu ilayhi*” (I seek the forgiveness of Allah and to Him I return) rewards will be recorded for him as has been mentioned. The rewards for these recitations will then be attached to the divine Throne. Even the subsequent sins of a person who had recited these formulas will not efface these rewards. This is so until the certain meeting with Allah on the Day of Judgment. This has been mentioned by Ṭabarānī who has reported from ‘ibn ‘Abbās (Allāh be pleased with them) that the reciter’s sins are effaced a hundred times a day even if they be like the foam of the ocean.

Apart from this, the person should also fast three days of every month. Anyone who adds to this, Allāh will reward him for that.

The narration with regard to fasting in the month of patience, together with three days of every month, has been authentically reported from ‘Alī, ibn ‘Abbās and others, Allāh

be pleased with them. This removes heat from the chest and feelings of rancour, anger and deception. Tasks that assists the seeker to empty himself from the rust of his heart together is contained in the authentic *ḥadīth* above²⁶.

And if one has the strength then he should fast the six days of Shawwāl and the first nine days of Dhil Ḥijjah²⁷. This is what our Shaykh, (his secret be sanctified), reported so much so that he did not refrain from fasting even in the last years of his life. And his passing on was in Dhil Ḥijjah and he passed away in 1071 AH²⁸ when he was 81. He did not refrain despite fasting being difficult for him due to his advanced age, infirmity and the hot climate because he was a guest of Ḥijāz. May Allāh join his soul to those of the most eminent among those closest to Allāh and crown him. Āmin.

Jābir, (Allāh be pleased with him), reports: “Whoever fasts on the Day of ‘Arafah obtains the reward of fasting for two years”. This is a report by ibnul-Najjār as it appears in *Jāmi‘ul Kabīr* by al-Suyūfī. [The following statement] is reported by Abū Hurayrah, (Allāh be pleased with him),

There are not any days in this worldly life during which He would like to be worshipped more than the ten days of Dhil Ḥijjah. The fast of each day of these days equals the fasting of a year and standing in prayer every night in these ten nights is equivalent to standing for prayer on *Laylatul Qadr*.

Bayhaqī and others have reported this. The following hadith is on the authority of ibn ‘Abbas: “There are no days superior in the sight of Allāh and no deeds in them more beloved to Allāh than these ten days. So increase your *takbīr* and *tahlīl* in these days. Fasting for one day during this time equals fasting for a year and doing good works in these days is multiplied 700 times”. Narrated by Bayhaqī.

Our Shaykh used to enjoin his followers with staying awake and observing vigil during these ten nights by reciting ten chapters of the Quran every night during these nights together with group study. And thus there was completion of the recitation every third night. And on the night preceding ‘Id, there would be a full recitation with full understanding.

Other beneficial days for fasting and worship is the Day of ‘*Āshūra* and *Niṣf Sha‘bān*. In terms of the virtues of the month of Rajab, there are a number of weak reports but practising upon their dictates is acceptable. And if you find strength to do such worship, then act on these days in the hope of Allāh’s bounty. One of the reports says that fasting on the first day of Rajab is compensation for three years and fasting on the second is compensation for two years and fasting on the third, compensation for one year. Thereafter fasting every day of this month [would be recommended]. This has been reported by Jalāl [Suyūfī] from ibn ‘Abbās. In another narration, it is stated that in the month of Rajab there is a particular day and night, anyone who fasts that day and stands in prayer that night is like a person who has fasted for a hundred years and who has stood in prayer for a hundred years²⁹. Anyone who fasts for seven days, seven doors of hell are closed for him. Anyone who fasts for eight days, eight doors of Paradise are opened for him. And whoever has the strength should fast, as in the *ḥadīth*, “the fast of my brother Dāwūd” who used to fast one day and break fast the next day [that is, fast every alternate day] and he does not flee when he confronts. This is reported by Tirmidhī and others on the authority of ibn ‘Umar. The point here is that every one who returns to fasting after having broken it is engaged in something like the fast of

Dāwūd, upon whom be peace. It is returning to something without fleeing from it. This is in terms of *jihād* against one's self, which is the most avowed enemy. Whoever practises this way does not flee when he confronts his enemy. The *ḥadīth* is oriented towards explaining the value of steadfastness at the time of confrontation. It has also been reported that the person who fasts after Ramaḍān is like a person who returns after fleeing. Reported by Bayhaqī on the authority of ibn 'Abbās.

And through Allāh comes success. And Allāh knows best.

Notes

1. Qur'ān 33:41–42.
2. Qur'ān 7:205.
3. The direct words of Allah but contained in a *ḥadīth*.
4. *Ṣaḥīḥ Bukhārī* No. 6502. This *ḥadīth* is also reported in a number of other collections such as Bayhaqī in his *Kitāb Al-Zuhd Al-Kabīr*. Beirut: Dār Al-Jinān, 1987, p. 270. This version is reported on the authority of 'Ā'ishah, the Holy Prophet's wife.
5. The text is slightly unclear at this point and so this last part ("innermost thought") is a surmise.
6. Tirmidhī No.3383. ibn Mājah No. 3800.
7. Tirmidhi, No. 3585.
8. That is, those who believe that immediate causes have real rather than just apparent effects. This is because in Sunni orthodoxy, only Allah is believed to be the real Cause of all things.
9. This is a surmise since the text is unclear at this point.
10. 10 Qur'ān 65:3.
11. Cf. to Tirmidhī No. 3334.
12. This has been reported by Al-Haythamī in his *Bughyat Al-Rā'id*, 1994, Beirut: Dār Al-Fikr, 10:352 who has in turn quoted from *Al-Mu'jam Al-Kabīr* of Al-Ṭabarānī.
13. Musannaf 'Abd ur Razzāq No. 3195.
14. Al-Jurjānī, Ḥamzah. *Ta'rīkh Jurjān* (3rd ed.), 1981, Beirut: 'Ālam Al-Kutub, 1:404, no. 688.
15. Cf to Muslim 4/2090.
16. Ṭabarānī 11/437 and Bayhaqī 2/671.
17. It is not too clear if the text is referring to the name 'Ārif or 'Āwārif.
18. *Istikhārah* is the prayer made for seeking guidance on an issue.
19. At this point in the text the following epithet is added to the name of Shaykh ibn 'Arabī: "his secret be sanctified and may Allah reward us through him and we find virtue in everything he has said".
20. The text is somewhat unclear for the next expression which follows. This expression reads: "*wa ka dhālika fī muqābalatī*".
21. The verses run as follows: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge – [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. Indeed the Religion with Allah is Islam."

22. The verses run as follows: “Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’”
23. A chapter number is given but cannot be properly discerned in the text.
24. There now occurs a portion in the text which is difficult to make full sense of and so we have left it untranslated. Page 171 Line 4–5.
25. “The Succour of the two worlds” i.e. a special title given to the Shaykh to denote his spiritual eminence.
26. We have left a line out here which does appear to make full sense.
27. Shawwal and Dhil Hijjah are the 10th and 12th months respectively of the Islamic lunar calendar.
28. This is the date we discern but the text is not clear. This corresponds to 1660/1661 and may refer to Shaykh Ahmad al Qushāshī, a likely teacher of Shaykh Yusuf’s, who taught in Madīnah 991–1071/1583–1666 .
29. There is an unclear reference at this point. P. 173 line 6: “*Wa huwa thalāth yaqīn min Rajab*”.

THE ESSENTIAL, INDISPENSABLE EXISTENCE (WĀJIB AL-WUJŪD¹)

Yousuf Dadoo

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 175–177

All praise belongs to Allāh “like Whom there is nothing. And He is all-hearing, all-seeing”.² “He is the first and the last, the manifest and the hidden and He knows about everything.”³ May Allāh send the best salutations and blessings upon our leader and master, Muhammad ﷺ.

The aspirant to the divine should firstly know that the reality of all things and their hidden force is Allāh. May He be glorified. In turn, His reality is the being whose existence is indispensable. It cannot be confined by anything; meaning thereby, that its non-existence cannot be imagined by the mind. Nor can any limit upon His Absoluteness be visualised; despite its capability to be constricted by Himself.⁴

Our existence is an emanation that cannot be pictured without divine existence. The servant’s reality is corporeality and His reality is nothingness. His existence cannot be visualised by itself. So, its nothingness, earmarked by physicality, can never be related to divine existence. For this reason, He is neither spirit nor body. A gnostic has said: “The Lord remains the Lord even if He descends; and the servant remains the servant even if he has to ascend.”

This means the Creator does not become a servant even if He were to manifest Himself with the attributes (or features) of a servant such as by means of a hand and other things He has claimed. Nor does the servant become a Creator even if he were to possess some of His qualities; like the ability to give life or death. Existence is therefore one without any partner in His being, attributes or names. Allāh says: “Nothing is like Him. And He is all-hearing, all-seeing”.⁵

Therefore, Allāh deserves the two states of manifestness and concealment. Regarding His concealment, no creature can ever visualise Him; neither through intellect, nor through the senses or analogy. All of them are created beings that are unable to imagine a being that has existed since antiquity and created them. They can only picture things of their type. But with reference to His manifestation, all these newly created entities in creation can know Him. At this level, He appears and manifests Himself to all creation by means of His desire and sanction. Once you know this then understand that Allāh can reveal Himself in different forms, and with varying limits, although He remains without shape or limit. When He so wishes, He pours out His existence to such a being.

This situation can be compared to one who looks into a thousand mirrors with different shapes. The onlooker's image will remain the same but it will have a multiple presence in various mirrors which will reflect different traits of his.

The mirror represents the unchanging archetypal forms found in the world of nothingness.⁶ These fixed entities are the site for the appearance of the divine being in them. As for external entities (found in this world), their effects and status continue for as long as their bestower desires. They are like a shadow in a mirror (whose effects last as long as the object remains in focus). In our case, it is analogous to the presence of the onlooker and his image (before the mirror).

The image and its related status concerns its traits (and also states and sensuous qualities) apparent to the onlooker from the mirror. Any change in its primordial, fixed form is commensurate with its change in its mirror image. So, the existence of physical entities through Allāh entails sensualising the existence of images occurring in the mirror by the observer. This means they cannot be imagined without the onlooker. Once physical entities are made to exist with Allāh, their attributes and names are also tied to Him. Their statuses are bound to Allāh such that they cannot be depicted in the external or internal world without Him.

Do not think the slave to be different from the master in terms of presence to such an extent that it is told to you that this is the existence of the slave and that is the existence of the master. At the same time, do not imagine the slave to be the master, *vis-à-vis*, this physical body because your existence is the existence of one granted this status. This implies the existence of a real endower of such status. Moreover, you have no existence by yourself: everything results from the existence of Allāh.

Do not also surmise that Allāh dwells in you in a way that you retain your separate identities or that He merges with you. Both these states presuppose dual existence in the universe, which is impossible for Allāh. Regarding such duality, Allāh declares: "Say, O Prophet, that He, Allāh, is one. Allāh is independent."⁷ He neither procreates nor was He procreated. And there is nothing equal to Him";⁸ "He is the being who neither adopted a son nor does He have any partner in His sovereignty";⁹ "He is the first and the last, the manifest and the concealed. And He knows about everything";¹⁰ and, "He is with you wherever you may be".¹¹ The Prophet ﷺ said: "The best faith is knowing that Allāh is with you wherever you may be";¹² and, "I swear in the Name of One in whose hand is Muhammad's life. If you suspended anyone with a rope down to the seventh terrestrial abode he would still fall upon Allāh";¹³ and, "Had you seen your body animated by your soul, the soul would have been (like) a body while it was contained in its deepest recesses. And the latter would be wrapped in a body in the presence of Allāh".¹⁴

This much suffices to explain divine unity. I seek His help.

Servitude appears on the non-existent body which is illuminated with presence through the outpouring of timelessly ancient divine presence called creation. Without creation, there would have been no servitude. Had servitude not been displayed the Lord would not have been apparent to the servant. For this reason, it has been said, "The human is my innermost spirit (secret) and I am his innermost spirit (secret)".

By his appearance, the servant becomes the master's attribute in a way similar to the appearance of the attribute for the being. Therefore, one who only recites the first half of the creedal formula up to "I testify that there is no deity besides Allāh" is wrong; if he fails

to combine it with “and I testify that Muhammad ﷺ is the messenger of Allāh”. The first member of creation is our Prophet ﷺ according to his ﷺ report, “The first thing Allāh created was my light”.¹⁵ All praise belongs to Allāh at the beginning and the end, and may Allāh send salutations and blessings upon our master, Muhammad ﷺ, and all his family and friends.

Glory be to Allāh, Lord of might, far from the descriptions they ascribe to Him. Peace be upon all messengers. And all praise belongs to Allāh, the Lord of the universe.

Notes

1. This is my translation of the technical title, *Wājib ul Wujūd*. It refers to a crucial being that exists by itself or has to exist; for its non-existence is unthinkable. See M. S. Sheikh, *Dictionary of Islamic Philosophical Terms* (Lahore: Institute of Islamic Culture, 1970).
2. Qur’ān 42:11.
3. Qur’ān 57:3.
4. The meaning of this phrase (“despite its capability” etc.) is not immediately clear and may be translated differently depending on how one interprets the referent “hu” (it, he).
5. See footnote 2.
6. This is the realm of existence lying between the divine metaphysical world and our physical world.
7. *Al-Ṣamad*. Its meanings include: the absolute, everything turning to Him to satisfy its need, ultimate master, needless.
8. Qur’ān 112. *kufuwu* means an equal, or comparable.
9. Qur’ān 25:2.
10. Qur’ān 57:3.
11. Qur’ān 57:4.
12. Al-Ṭabarānī, *Al-Awsaṭ*, 8:395, Report No. 8796. A weak report.
13. Al-Tirmidhī, *Sunan*, 50:57, Report No. 3298.
14. I have not encountered this report anywhere.
15. An unverifiable report which is an aphorism among mystics.

THE SPECIFICATION OF REMEMBERING GOD (IKHTIŞĀŞ AL-DHIKR)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 179–181

In the Name of Allāh, the Compassionate, the Merciful.

All Praise belongs to Allāh, the Victor, the all-Knowing, the Compassionate, the Merciful. The choicest Salutations and Blessings be upon Muhammad ﷺ, his family and his companions.

Those who love divine remembrance know that remembrance is of three types. The first is “*Lā ilā ha illalāh*” (There is no god but Allāh), the second “*Allāh Allāh*” and the third “*Hu Hu (Huwa Huwa)*” (He, He).

The dhikr *Lā ilā ha illallāh* is called “*Kalimah tawhīd*” - the litany of divine Oneness. The dhikr, “*Allāh Allāh*” has been named *mujarrad* [lit. “denuded” to be defined below]. The dhikr “*Hu Hu*” is remembrance by allusion (*ishārah*).

The litany of divine Oneness is a statement of Uniqueness (*Infirād*). The meaning of *mujarrad* is the type of remembrance that repudiates nothingness and solely asserts the being of Allāh as the reality of existence. The definition of allusion is that type of remembrance whereby any specification or type of *dhikr* alludes to the Remembered.

There are three organs for remembrance:

21. the tongue with the heart (*qalb*);
22. the *fu’ād* (the inner heart); and
23. the *sarīr* (innermost essence)

I will explain its orbits, if Allāh wills, and if you are prepared to believe. But do not be dogmatic about what I have mentioned concerning these orbits (*dā’irah*). I have written about these orbits in response to a request; and to make it easy for the seeker in their understanding of this concept. In respect of what is to be written, the heart is of two types. Firstly, the form of this heart is a pine-shaped flesh which has three sheets with three openings which Allāh has placed on the chest which is on the left side parallel to the end of the breastbone. The second definition is that the heart is a favour granted by Allāh, the Exalted, which pours through the openings of these three sheets by the power of *sirrīyah* (innermost essence) because this cannot be visualised by a person whose heart is dead.¹

Lā ilā ha illalāh is remembrance of the heart (*qalb*) with its articulation by the tongue; *Allāh Allāh* is remembrance by the soul (*rūḥ*); and *Hu Hu* is remembrance by innermost essence (*sirr*). *Lā ilā ha illalāh* is the key to the heart, *Allāh Allāh* is the key to the soul and *Hu Hu* is the key to the innermost essence.

Therefore, achieve the key to your heart through *Lā ilā ha illalāh*. Attain the key to your soul with *Allāh Allāh*. Attain the key to your innermost essence with *Hu Hu*. This is in order that all three doors may be opened.

Whoever enters into the three doors will rejoice in everything to be found in those domains. Also know that *Lā ilā ha illalāh* is the magnet of the heart, that is, that through it the heart is drawn to Allāh. *Allāh Allāh* is the magnet of the soul, that is, through it the soul is drawn to Allāh. *Hu Hu* is the magnet of the innermost essence by which the innermost essence is drawn to Allāh, the Glorious.

O aspirants! Endeavour that you reach this rank in compliance with Allāh's word, "Worship Your Lord until you attain certainty" [Qur'ān 15:99], that is death. For one of the gnostics, death is divided into two categories. The first is physical death evident through sight. The second is metaphorical death which entails the attainment of the object by the person observing the spiritual path through great rigour (*mujāhadah*), entailing the expending of his or her limbs in the path of Allāh at the intermediate level and ultimately the yielding of his or her entire existence.

This is so in order to attain *baqā* (permanency), a stage that he reaches after his extinction (*fanā*). It is pure permanency without any residue of self-consciousness regarding one's individual existence, description or actions. This is achieved by such servants with the Almighty, through drowning in His Presence. Therefore, the meaning of "until certainty reaches you" is that you reach a stage where there is no consciousness of your servitude (separateness²) but you witness all things in relation to the divine effect, be it your statements, your states or your very existence itself.

So this is the second meaning of death or certainty owing to the saying of the Almighty, "You did not throw when you threw, but it was Allāh that threw (Qur'ān 8:17). When the word "servitude" (*'ubūdiyyah*) no longer remains for the servants but instead it is replaced by "*rabbāniyyah*" (worshipping by witnessing the divine effect) the traveller reaches a stage where he witnesses only divine Existence, His Descriptors and His actions, and becomes drowned therein. In this absorption the traveller acquires "permanency."

However, this "permanency" is not to be compared to the permanency ascribed to Allāh because with regard to human "permanency" as soon as anything changes, its "permanency" is undermined. Therefore, grasp this means of expression correctly through attentive listening, careful understanding and through surrendering yourself by following the guidelines given. Therefore, one is like a corpse before the washer and will after this become alive if Allāh wills. He will be attached to the life of the divine Being; and divine Life connotes beginninglessness and permanency. Such a one will therefore become "permanent" through the permanency of Allāh. This is what has been shown in the statement of Allāh, "Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Therefore, to those without faith, their own deeds seem pleasing." (Qur'ān 6: 122).

All Praise be to Allāh Lord of the worlds, at the beginning and end, inwardly and outwardly. May Allāh send Salutations upon our Master the Prophet ﷺ, the Guide to the path of Wisdom, on account of him ﷺ being a guided being and a guide for others. May Allāh send abundant greetings upon him ﷺ, greetings comprising everything in the heavens and earth. Allāh the Exalted knows better.

Notes

1. At this point, the author inserts a diagram showing these orbits. The diagram is not in Arabic.
2. In Islamic theology one can never, of course, stop being an *'abd* (slave/servant of Allāh). And thus this expression should not at all be seen as a negation of the concept of servanthood. Rather, what is meant here is a still unrealised concept of servanthood where one is not “worshipping Allāh as if one is seeing Him” as per the famous *ḥadīth*. When one realises such worship, one has gone beyond the under-developed conception of servanthood and now sees things in terms of divine effects (*rabbānī*). However, one still remains an *'abd*.

THE MEANING OF EXISTENCE (MA'NĀ AL-WUJŪD)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 183–190

In the Name of Allāh, the Compassionate, the Merciful.

All Praise belongs to Allāh Who concealed Himself in the very essence of the radiance of His Existence. And, in His Wisdom, He manifested knowledge about Himself via self-specification (*ta'ayyun*) in a form worthy of Him. And, through His Essence, He manifested Himself in His Concealment thereby making His Oneness manifest through this very contrast. And He is the Apparent within the essence of nothingness (*'adam*) and he is the Concealed within the essence of pre-eternity (*qadm*). Blessings and Peace be upon the wisest of all people – a wisdom evident prior to the manifestation of creation in this world – Muhammad ﷺ, the Blessings and Peace of Allāh be upon him, the best of all worshippers and servants of Allāh, and upon his family and companions, the people of loyalty who were on the path of guidance.

May Allāh perfect the light of faith within you and make you the best among the people of gnosis (*ahl 'irfān*). Know that, from pre-eternity to post-eternity, sheer existence (*wujūd maḥḍ*) differs from sheer non-existence (*wujūd 'adam*) to such an extent that their coming together can never be visualised neither intellectually nor in terms of legislation (*shar'*) nor in terms of intuition (*kashf*). The meaning of pure, absolute existence is that whose non-existence can never be fathomed by the intellect, legislation or intuition. This existence relates to the existence of Allāh. The meaning of sheer non-existence is that whose existence can never be fathomed by the intellect, legislation or intuition. This relates to any partner with Allāh.

If we know the innate opposition between sheer existence and sheer non-existence, then we should also know that between these two categories is a barrier (*hijāb*) that is named both possible non-existence (*'adam ul mumkin*) and possible existence (*mumkin*) owing to the occurrence of both.¹ Such occurrence must have its share of pure non-existence and pure existence. As to its share of sheer non-existence, it means that the mind should not be able to conceive of its existence at all. This is the meaning of the statement, “The fragrance of existence is not exuded by it at all”. Therefore, understand and do not err in terms of these divisions. As to its share of sheer existence, it means that it is possible for the mind to conceive of its existence. This latter, according to the people of discernment, is called “potentialities” (*isti'dādāt*) that are receptive to existence. Scholastic theologians term it

the “possible” (*jā’iz*). It is that entity whose coming into being or remaining non-being are equally possible to the mind. Understand these categories and do not err. Once you know this, then the categories of the impossible would follow the same procedure.²

So probe into all the worlds: from the World of the Dominion (*malakūt*) to the world of physical existence; the unseen to the visible; the forms of divine self-specification at the level of *waḥdah* (solitude); the fixed realities at the level of *Wahdānīyyah* (Oneness)³; the worlds of created self-specification such as the world of the soul (*rūḥ*); the world of light (*nūr*), the world of substance; the world of accidents and so forth. Does any of these fall outside the two categories of sheer existence and sheer non-existence, whose innate opposition to one another we have mentioned?

If you claim that they fall outside these categories, then what is the name and validity of this new category? This is because the categories we have mentioned constitute the be all and end all to gnosis. The one who does not know this will be unsuccessful in deriving this gnosis. And if he does not understand this, he will not attain his objective.

Therefore, this poor unfortunate servant of the Most thankful pleads forgiveness, and has simplified this topic for the listener and has complemented the discussion by referring to the writings of scholars steeped in divine love.

To recap:

All things are encompassed by the two categories already mentioned, namely, sheer existence or sheer non-existence.

Therefore, as we have previously said, existence and non-existence are in complete opposition to one another. Therefore, bodies, substances and accidents do not resemble Allāh with regard to His Essence because their essence is non-existence. And it is impossible to predicate non-existence for Allāh. However, with regard to the existence possessed by bodies, substances and accidents, this of course comes from Allāh.

Once you also know the reality of these categories of action then know that Allāh, the Exalted, when He manifests His unseen He-ness in accordance with His Will and governed by His divine names⁴, causes a copious emanation of His Existence upon entities – entities which are shadows of pure existence and pure nothingness, as mentioned already.⁵

Consequently, an additional visible existence, as seen by the fact of the cosmos, results from the copious emanation of pure existence (Allāh). This copious emanation echoes the descriptive perfections worthy of Him, namely, vision, hearing, knowledge, power, will, speech and so forth of the noble Attributes.⁶ All of these are to be found externally in the forms of bodies, while in relation to Allāh, this is a manifestation of the two opposites (existence and non-existence) alluded to earlier⁷. Therefore, bodies manifest existence, soul, light and other qualities characteristic of His Cherishing and Sustaining nature (*rubūbīyyah*). However, actions stem from the category of non-existence and these relate to bodies, substances and accidents as well as actions subject to decay. Therefore, understand the states of these categories and do not mix up those that relate to Allāh, and those which relate to the servant, the latter being characterised by non-existence.

Within physical bodies are found actions of virtue and vice and the human being possesses both mind (*‘aql* – the source of virtue) as well as the *naḥs* (the lower self – the source of vice). All of this is from Allāh, the Exalted, The Doer, the One Capable of Creation. In terms of Lordship (*rububīyah*) all of this is good and there is no evil. How can there ever be evil in Unity (*Waḥdah*)? This is the meaning of the creedal formula, “All good

and evil from Allāh”.⁸ So do not deny this formula as it is part of our belief and its denier becomes a heretic.

It is at the level of *Wāhidīyyah* (Outward Oneness)⁹ that the two are separated and this separation takes place through the decree of “Be” (*Kun*). And, likewise, it was after the descent of the *Sharī‘ah* of the Messenger ﷺ that we were commanded to avoid evil and do good. And once the spiritual path (*tarīqah*) had been outlined to us already, we were prevented from observing the evil of the heart and ordered to observe that which was good (in relation to the heart). Similarly, when the divine reality (*Ḥaqīqah*) reached us, we were ordered to forgo an independent reality to the body and its false categories. Please understand this and do not confuse these various categories.

Therefore, if we abandon the sinful deeds prohibited by divine legislation we return to the divine favour which is Paradise (*Jannah*) since we have removed adversarial deeds. And if we abandon the sinful deeds of the heart, prohibited by the spiritual path on account of their falsehood, we reach the presence of divine love because the adversarial evil of the heart had been removed. The case is likewise once we abandon the ugliest veil, namely the non-existent body – that is, one which gives the impression of an independent existence to the external world – and from which we have been ordered to abstain by divine reality (*Ḥaqīqah*); as such a perceived existence attempts to participate in the existence of Allāh while in actual fact there is nothing in the external world except Allāh. For once we put aside this ascription of an extra reality besides Allāh, then we reach the Holiest of Holy, free from the pollution of consciousness of the body, substance and accident since such adversarial pollution always¹⁰ prevents us from reaching Allāh and has now been removed from us. This is what the impermissibility of ascribing partners to Allāh also entails. He is One without beginning or without end, there is none that participates in His Essence, Attributes and His Acts – a fact confirmed by the Qur’ān when Allāh says: “Say: He is Allāh the Unique. Allāh the Eternal, Absolute. He begets not nor is He begotten. And there is none like unto Him” (Qur’ān 112).

This is the meaning of Allāh’s statement: “Whatever good attends you is from Allāh and whatever evil afflicts you is from yourself” (Qur’ān 4:79). For all good is from existence and all evil comes from non-existence. This proves that evil, with regard to its essence, does not emanate from divine existence. Whatever emanates from Allāh’s existence can only be good but all evil emanates outside of divine existence and not in terms of the divine Being, as it is said: “The creation (*khalq*) is created from the aspect of outwardness not from the aspect of its essence. Likewise, it is said evil is good in terms of manifestation in existence, not in term of its own being because such being is non-existence that will never be found in itself but only via the existence of good.

Based on the preceding argument, we can say that performance of a deed seen as sinful¹¹ by the *Sharī‘ah*, or an ugly heart or the consciousness of an independent reality to the body – the existence of all these is prohibited for a person who aspires for the divine Presence because their ontological status is in non-existence, as I have explained previously. Therefore, such entities (*a’yān*) can never exude the fragrance of existence at all owing to their essential non-existence. Therefore, the author of the book “*Tuhfatul Mursalah*” has said: “Servitude and obligation, pain and ease, punishment and reward return to their self-specifications”. This author has also said: “All existential entities, when looked at in terms

of Existence, reflect the essence of Truth but in terms of their self-specification they are other than Allāh, the Exalted”.

Shaykh Raslanī (may Allāh sanctify his secret) has said: “Certitude involves you abandoning yourself”. That is, you should abandon your forgetting of your reality. All of this consciousness of the self is from the categories of the body that does not connect itself to Allāh, the Exalted. It is known that an entity whose existence is possible, is non-existent in itself ontologically, but it exists through the Existence of Allāh. Therefore, its existence by itself is impossible while its existence with Allāh is possible. It is for this reason that the author of *Sharḥ* says, “[Such an entity’s] destruction is confirmed by itself but its existence [durability] is confirmed by Allāh”. These are the finer points with regard to the impossible and possible. And Allāh guides to the straight path.

O brother – may Allāh the Most Merciful love you – now that your understanding of these two categories (existence and non-existence) is complete and your confidence in the author of this statement has been confirmed, then also know [that you must] understand that the contrast to what has been said relating to categories of negative and affirmative propositions whose unification we have been ordered to seek occurs firstly through the creedal formula, namely, “There is none worthy of worship but Allāh and Muhammad ﷺ is His Messenger”. If knowledge of these two categories (existence and non-existence) has not been achieved, then how can the statement that, “There is no god but Allāh” even apply to you? This is because what this statement means is the uniqueness of Allāh, after proving the absence of any partners with Him throughout eternity.

If this type of statement does not appear correct to you, then how will the virtues of the heart and body be accepted from you? They would remain rooted among categories of adversity, which I have already mentioned.

Therefore, physical bodies are adorned through His decree with virtuous deeds which have left the Holy Presence of Allāh in order to remove the evil of adversity so that, by the Grace of Allāh, a person so adorned may approach the presence of divine love. A person in whom the effect of any odour of enmity has remained will not reach the Holy presence. Whoever aspires to taste such arrival, but still has the trace of enmity within him will be rejected based on Allāh’s statement: “Allāh is not pleased with disbelief for his servants”.¹²

The word *kufī* etymologically means concealment. Therefore, it means that Allāh is not pleased with the concealment of His favours among His servants – whether that favour pertains to Paradise, to divine love or to the divine presence.¹³ And the act of covering contains within its own fold all types of sins relating to the body and the heart on account of its love for the ugliest veil, namely, viewing the body as having an independent existence, since it is within the body that the enmity, discussed earlier, is seen.

As to the removal of the veils, this is accomplished by the *Sharī‘ah* externally and the *ṭarīqah* internally. It is impossible that one reaches Paradise and divine love without being firm in these two areas. And he will certainly not reach the divine presence without removing all types of association with Allāh, both manifest and hidden. This is what is meant by the Quranic verse, “Surely Allāh does not forgive any partnerships ascribed to Him” (Qur’ān 4:116).

After the rejected and the acceptable have been explained to you, you still indiscriminately attribute all the visible and invisible to Allāh, following the rejected way in seeing all things, virtues and vices, belief and disbelief, sin and worship, as to be attributed to Allāh (whereas

evil is to be attributed to non-existence)¹⁴ then what is your means of discrimination? And how will you be able to recount and explain its stages?

If you were to utter: “There no god but Allāh”, then where is the occurrence that you deny because evil is the very epitome of the denial that you have made your path. And if you were to say “There is no existent except Allāh”, then how can the existence of any being besides Allāh be negated while you depend upon others to show you the way. Thus, the falsehood of the path you follow is made clear to you.

In terms of worship, this matter can never be fathomed because worship is the very opposite of evil. If worship were to be of the acts of evil, then would the practice of evil that He negated and prevented us from (as a path to Him); and if this path was at the outset prohibited to be observed as a path to Him (but which you now affirm), how would you then reach Him? This matter cannot be fathomed by my mind at all.

If you were to claim that there is no way at all of reaching Him if we move away from the forbidden, then seek the help of those who assisted in implanting those devilish thoughts (in you) – and whose adviser is now fleeing – so that you may be guided by this path of animosity.¹⁵ If the nature of its adversarial manifestation were to be attributed to Allāh as you had said at the outset, and if all those claims are valid for you, my dear brother, keep yourself busy yourself in the *Kalimah Tayyibah* and the performance of virtuous deeds which divine legislation has enjoined; and neither become negligent with respect to it nor become lax (either outwardly nor inwardly) because that is the path of those beloved ones that are drawn close to Allāh through their conduct of servitude. You will never be able to draw close to our Protector, the Exalted, without realising your status of servitude, which constitutes worship. Allāh is reported to have said in a *ḥadīth qudsī*: “If you approach Me with My Name, I will drive you away and if you approach Me with your name I will draw close to you”. This means that if you arrive to Me through the avenue of worship that will be acceptable. If you are attempt to reach Me with pride, then you are rejected on account of types of enmity still remaining in you – an enmity which is a form of subtle association.

Thus busy yourselves in the phrase: “*Lā ilā ha illalāh*” (There is no god but Allāh). The phrase of exception (that is, “There is god” *lā ilāha*) relates to denying any attribute of dominion (*rubūbiyyah*) to any being besides Allāh. And, thus, when it is negated for others it is affirmed for Allāh by us saying “but Allāh” (*illallāh*). The basis of divine attributes is “Necessary Being” (*Wājib al Wujūd*), Who alone is worthy of worship and Who alone benefits and harms without any restriction being placed on His ability to do so. And thus the meaning of “*Lā ilā ha illalāh*” among all servants, both special and common, is that there is no god worthy of worship except Allāh, nor any being whose existence is mandatory, nor anyone who can benefit nor harm in an absolute sense except Allāh.

When the traveller to Allāh desires divine grace, he should realise within himself this meaning. He has to observe such realisation in terms of the famous categories of divine unity (*Tawḥīd*) stated by Chief Judge Shaykh Karīm ar Raslānī Abū Yaḥyā Zakarīyyah al Anṣārī (may Allāh expand his life on earth and may Allāh restore to us his help in this world and the Hereafter through the blessings of Muhammad ﷺ) in his *Sharḥ of Faṭḥul Raḥmān*.

The Shaykh categorises *Tawḥīd* into three types:

1. *Tawḥīd af'āl* (divine unity relating to actions): such as “There is no doer except Allāh”;
2. *Tawḥīd ṣifāt* (divine unity relating to attributes): such as “There is no Powerful or no Living one except Allāh”; and,
3. *Tawḥīd ul dhāt*: (divine unity relating to Being): such as “There is no existent (*mawjūd*) except Allāh”.

Now contemplate whether any of these three categories are applied to existents besides Allāh or not, or if one entertains a view of any action performed by a being other than Allāh, or if one entertains the thought that another shares with Allāh a quality such as power or; worse still, if within one's self, one is entertaining the existence of an attribute that in reality is solely Allāh's and belongs to none besides Him. The latter forms the very core of associating partners with Allāh which we had negated by saying “*lā ilāha*”. If it never leaves Him at all then in the negation it amounts to Him being entreated because what is intended by the negation is actually affirmation. When all these three categories have been asserted in favour of Allāh, then naturally they relate to the non-existence of these attributes among beings. This is the essence of the meaning of “There is no god except Allāh”.

What is the rank or status of these three categories when they become attributed to beings other than Allāh? They then become categories which reveal themselves as fixed entities (*a'yān thābitah*) which are actually shadows of total non-existence; and, which differ from sheer existence totally.¹⁶ It has become clear that everything besides Allāh are traces and subjective understandings which have emerged from the category of sheer non-existence. They are now termed possible non-existence and are, in turn, shadows of absolute existence manifested in entities, bodies, substances, accidents and acts. They also include all prohibited actions – a category also characterised by non-existence.

Thus after all these mysteries have been shown to you then grasp those categories of non-existence shown by the negation in the statement “There is no god”, and grasp the unity of divine existence shown in the affirmative portion “but Allāh”. Avoid prohibited deeds through exertion because they belong to the category of non-existence, which I have already mentioned. Endeavour to observe actions that have been prescribed in terms of various types of religious practices (*'ibādah*) because they establish links with divine existence. That which is prohibited is linked to the lower self, which in turn is linked to corporeality; and corporeality entails non-existence and non-existence entails negation and negation is false and goes back to the fire of hell. As for the commands (which we are ordered to carry out) it is in accord with reason, and reason is light, and light is existence, and existence is firm – one whose reality does not change – and it is the truth. And all truth returns one to Paradise. And through Allāh comes success.

Arrive at a point, O Friends of Allāh, where He will guide you. Assemble and part company day and night seeking the help of Allāh Who will assist you in establishing the worship of organs like the tongue and the heart because all of these are a path to our Protector, Allāh. This is based on the Qur'anic verse, “Oh Children of Adam. Do not worship Satan” (Qur'ān 36:60) and, “And worship Me: this is the straight path” (Qur'ān

36:61). So busy yourself, my brethren, with abundant remembrance of Allāh, so that you may enjoy protection from the evil of adversity; and as enjoined in the following verse, “And remember Allāh much that you may achieve felicity” (Qur’ān 62:10). It matters not whether that remembrance be with the tongue, heart or state of one’s being (*ḥāl*) because it is in the agreement between the three components where the perfection of faith lies, leading to certitude. Through such remembrance the person uncovers wonders, obtains extinction in the divine and presence in the company of the Beloved leading to union. This is the stage of permanence by which you are preserved against forgetting Allāh via these three categories of remembrance. If you preserve yourself by the elimination of yourself through His favour, guidance and permission, then you will find Allāh before you if He wills.

Our Prophet ﷺ said: “Safeguard your dealings with Allāh and He will safeguard you. Safeguard your dealings with Allāh and you will find Him before you”. That is, “safeguard” Allāh in all His decrees by obeying His commands and avoiding His prohibitions and He will safeguard you with His favour. “Protect” Allāh from the two types of association (manifest and hidden) and He will lift the veil for you in the Presence of His Oneness. You will lose consciousness of yourself (*fanā*) and then you will find Him in front of you. “Whoever knows his Lord forgets his self”, so his attraction (*jaḥbah*) will be to his Lord. This is the meaning of the formula, “*Lā ilā ha illallāh*” from beginning to end.

All Praise to Allāh at the beginning and end. May Allāh send Blessings and peace upon the greatest of His creation Muhammad ﷺ and upon all his family and companions. And upon all the Prophets and Messengers and upon their family members and companions and those who followed them and upon all the people who obey You in the heavens and the earth; and upon us with them through Your Mercy, O Most Merciful of those who show mercy!

Notes

1. That is, the occurrence of both possible non-existence and possible existence between sheer non-existence and sheer existence.
2. The technical name for the category of the impossible is *mustahīl* or *muḥāl* (impossible in itself). Theologians admit to three categories with regard to reality: Necessary Existence, that is, Allāh and His Attributes; impossible existence, that is, that which is the negation of Allāh and His Attributes; possible existence, that is, creation which may or may not have been.
3. Murshid F.A. Ali ElSenossi says regarding “*Wahdānīyyah*”: “This is the Oneness of Allāh which was witnessed by mankind at the event of the taking of the Covenant in Pre-Eternity. This is the ‘place’ and ‘time’ of original faith and it is this original faith with which each child is born. When the slave of Allāh attains to the station where ‘opposites are joined’ he is given the strongest possible knowledge of Oneness. He knows that the entity of the opposite is identical with its opposite.” And as for “*Wahdah*” he says that it “is situated between the Supreme Unity (*Ahadiyyah*) and the distinctive Oneness (*Wahidiyyah*). The slave of Allāh seeks to be drowned in the Source of the Ocean of Divine Solitude. Within the Supreme Unity the slave is effaced. Within the Divine Solitude the slave appears in Allāh. This is the Perfection of multiplicity in Unity and Unity in multiplicity. ‘The slave is the slave and the Lord is the Lord’. This is the perfection of bondage.” See F.A. Ali ElSenossi, “*The Language of the Future*” Almiraj Sufi and Islamic Study Centre. Accessed: 12 December 2017 <http://www.almirajsuficentre.org.au/qamus/app/single/1606>; <http://www.almirajsuficentre.org.au/qamus/app/single/1607>
4. At this point in the text, the phrase “*lā ‘alā ḥasb wahdatihī*” (not in accordance with His Oneness) occurs. This could be a transcription error, or if indeed correct, could mean that this

manifestation must not be seen as something that is necessary to Allāh – that is, as innate to His Oneness – but is in accordance with His Will. Emanation is not to be viewed as a necessary process.

5. That is, these are entities that are in the realm of the possible, namely, capable of being brought into being or not being acted upon and thus remaining as non-being.
6. The transcriber also adds “soul” (*rūḥ*) along with these Attributes but this could be an error.
7. That is, these are created qualities of power, knowledge etc. that do not have existence in themselves but derive their shadow existence from pure existence (Allāh). As such, these attributes in their created form only echoes the Divine attributes, but do not resemble the latter in essence. Created attributes, from the perspective of the divine, participate of both existences – in that they are brought into being – and non-existence – in that they may have not have been brought into being.
8. That is, Allāh is the Good and the Source of Good so that in reality there can be nothing that is evil in itself.
9. According to ElSenossi, it is where the Essence becomes conscious of its names and qualities. ElSenossi, “*Language*”, <http://www.almirajsuficentre.org.au/qamus/app/single/1617>.
10. Literally, “for ever, at the beginning and end”.
11. The text says “good” but, given the context, this appears to be a typographical error.
12. Qur’ān 39:7.
13. That is, whether it pertains to the level of the *Sharī’ah*, *Ṭarīqah* or *Ḥaqīqah* as discussed earlier.
14. The criticism here appears to be directed against those who regard good and evil and so forth as equal in nature. The next three paragraphs are in particular an approximate translation of what we infer is the meaning. But we cannot be sure if this is the meaning meant.
15. This sentence means sarcastically.
16. Literally “beginning and end”.

THE MEANING OF THE PHRASE “THERE IS NO GOD BUT GOD” (MA‘NĀ QAUL LĀ ILĀHA ILLALĀH)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 191–192

In the name of Allāh, the Compassionate, the Merciful

Know that the first duty of one entrusted with responsibility (*taklīf*) is that he affirms the Oneness of Allāh by saying: “There is no god but Allāh Muhammad ﷺ is His Messenger”.

The meaning of “There is no god but Allāh” among both the spiritual elite and the spiritual laity is that there is no one rightly deserving worship in all creation except Allāh. Allāh is the One worthy of worship by the entire creation; just as He is worthy of the attribute of divinity, namely, that of the Necessary Being, Who (alone) bestows profit and harm (in an absolute sense); and, Who is absolutely independent of all His creation. He is worthy of the attribute of pre-eternity without beginning (*qadm*) just as he is worthy of the attribute of permanence without end (*baqā*). He is completely distinct from creation (*ḥawādith*) and Self-Subsistent (*al-Qayyūm*), not subsisting by virtue of anyone else. He has no creator, neither any restrictor nor designator, nor does He need space. He possesses Absolute Oneness (*waḥdānīyyah*); and has no second and He possesses Power (*Qudrah*), Will (*Irādah*), Knowledge (*‘Ilm*), Life (*Ḥayāt*), Hearing (*Sam’*), Sight (*Baṣr*) and Speech (*Kalām*). When we know this Exalted Protector of ours is characterised by these last seven attributes, then it follows that He is powerful, willing, knowing, living, hearing, seeing and speaking. Therefore, they are ten altogether which are necessary to Allāh, the Exalted.

For the middle category of people, who belong to neither the spiritual elite nor the rank and file, there is absolutely no one who can benefit or can harm except Allāh because profit and harm presupposes existence (*wujūd*). And, essentially, we have no existence but existence in reality belongs to Allāh. This is the meaning of “there is no god but Allāh”, for people of the middle category, that is, the belief that only Allāh generates existence.

For the person who loses his existence in Allāh; that is, one who is lost to all matters, to all his own attributes, and to own his own self, there is no existent besides Allāh, the One, Who merits this existence. As far as this entire world is concerned, prior to its creation, it was contained within the oneness of Allāh just as the tree is contained within its seed. Likewise, all existents, after their manifestation in creation, are like trees, leaves, flowers and fruit in terms of the fact that by themselves they have no existence, but their being

is found in the seed. Therefore, all things, prior to their existence right until the phase following their existence are not detached from Allāh, the Exalted, just as the tree is not detached from the seed. It is not possible to detach anything in creation from Allāh, be it prior to their manifestation in the external world or after their appearance therein, without their detachment being part of their inclusion within the divine being in terms of the internal world, and in terms of their appearance in the outward world, they observe the manifest order. Thus, Allāh manifests Himself in the state of His Concealment in a form that is appropriate to Him and, after His manifestation, He adorns Himself with the forms of the creation.

Therefore, he who knows himself knows His Lord; and whoever knows himself is ignorant of himself in terms of his annihilation and disappearance from himself. This is because during the course of his annihilation of his self, only Allāh remains. Allāh knows best about that which is correct and to Him is the ultimate return. Blessings and Peace be upon our leader Muhammad ﷺ and upon all his family and companions.

TWENTY ATTRIBUTES (ISHRĪN ŞIFAH)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 193–197

All Praise be to Allāh, Lord of the worlds. Blessings and Peace be upon His Manifest Messenger, Muhammad ﷺ, and upon all his family and companions.

Know that 20 attributes must reside with our Protector Allāh, the Exalted. They are Existence (*wujūd*); pre-eternity without beginning (*qadm*); post-eternity without end (*baqā*); His absolute distinction to creation (*mukhālafatul ḥawādith*); His Self-Subsistence which cannot be restricted in any way and who does not exist in a particular locality (*Qiyāmuhi bi nafsihī*); and Uniqueness (*Waḥdānīyyah*), that is, He is single in his Essence, in His attributes and in His actions. The first of these is termed the personal attribute, which is Existence (*wujūd*), and the next five are termed negative attributes. As for the personal attribute, it is possible to call this attribute His Essence (*dhāt*) because essence cannot be visualised without this existence. The negative attributes have been so defined because they negate that which is not appropriate for our Protector, Allāh. This means that they prohibit for the Essence what is not suitable to It; for example, such as previous non-existence. Necessary existence belongs to Allāh by virtue of His being characterised by pre-eternity. Likewise, it is inappropriate that Allāh be associated with non-existence because this Necessary Being is characterised by post-eternity. It is also inappropriate for Allāh to be compared to all creation, because this Necessary Being needs to be characterised by His absolute distinction from creation. Nor is it appropriate for our Protector to subsist through someone else because the Necessary Being must subsist by Himself. And it is inappropriate for Him to have a partner in His Being, in all His Attributes and in all His actions or to be compared to anyone else in the creation of the world, or in terms of administering it because Allāh, the Exalted, is characterised by Uniqueness.

Furthermore, there are seven other attributes that are necessary for Him – attributes that are inherent in a self-subsisting being (*sifāt ul ma‘ānī*). These attributes are power, volition, knowledge, life, hearing, vision and speech. These attributes are called “inherent” because they point to these characteristics that are inherent to the divine being. This means that He is defined as follows, based on these attributes – powerful (*Qādir*) on the basis of His power; willing (*Murīd*) on the basis of His volition; knowing (*‘Ālim*) on the basis of His knowledge; living (*Ḥayy*) on the basis of His life; hearing (*Samī‘*) on the basis of His hearing; seeing (*Baṣīr*) on the basis of his Vision; and speaking (*Mutakallim*) on account

of his Speech. If Allāh's being was not characterised by power, then we would not be able to describe His Essence as having it and we would not be able to see any form to creation since all forms are the effect of Divine power. These effects that point to the meaning of the "inherent attributes", and the latter point to the form of creation. These are the 20 attributes¹ which are necessary for Allāh, the Exalted. It is obligatory on the one that the *Sharī'ah* terms as responsible (*taklīf*)² to know them.

What is impossible in relation to Allāh is the opposite of these 20 attributes. They can be listed as: nothingness (‘*adam*’); His Being preceded by nothingness; His Being followed by nothingness; if He were to be subject to events and occurrences; if He is not Self-Subsistent; if He is made by someone else or if He be a second deity or a second in the creation of the universe or second in terms of administering it; inability; perplexity in His actions; ignorance; death; deafness; dumbness; and blindness. And, of course, what is opposite to the “signifying attributes”³ (*ṣifāt ul ma ‘nawīyyah*) can be deduced from what is opposed to the “inherent” attributes.

The evidence indicating that Allāh is characterised by existence is the entire Qur’ān. Indeed, some of the clearest examples have been gleaned therefrom, such as, “Allāh knows each and everything” (Qur’ān 33:40). The Prophet ﷺ said: “Allāh existed when nothing else besides him existed.”⁴ The significance of His existence having been there indicates that Allāh has to be characterised by pre-eternity and post-eternity. That is why He says, “He is the First and the Last, the Manifest and the Concealed” (Qur’ān 57:3). His being “First” is proof of pre-eternity and Him being “Last” is proof of post-eternity. Both these states operate in contrast to each other with the First, proving pre-eternity; and the Last, proving post-eternity. In this way, pre-eternity is put into contrast to post-eternity; but the First signifies existence without beginning; while the Last signifies existence without end. Everything without beginning has to be without end while everything without end has to be without beginning. Further proof of post-eternity is the verse, “Everything on it will perish but the Face of your Lord, endowed with Might and Honour, will remain” (Qur’ān 55:27). The proof of Allāh being endowed with attributes that do not involve incidences and occurrences characteristic of creation includes the verse, “Nothing is comparable to Him and He is the All-Hearing, All-Seeing” (Qur’ān 42:11). The Proof of Him being characterised by Self-Subsistence is, “Allāh: There is no god but Him, the Living, the Self-Subsisting” (Qur’ān 2:255). Further proof in this regard is found in the verse, “The Most Compassionate established Himself on the Throne” (Qur’ān 20:5). His Uniqueness is proven by the verse, “Had there been deities besides Allāh in the heavens and the earth, they both would have been ruined” (Qur’ān 21:22).

All this proves that He must be described in terms of His personal attribute; and as per negative attributes in terms of deriving benefit for knowing Him.

The proofs relating to these attributes from the Qur’ān, *aḥadīth* and reason are innumerable. All of them explain Allāh being characterised by these features.

In terms of proof concerning His power, there is the verse, “And He is Powerful over all things” (Qur’ān 5:120). The proof of His volition is to be found in a verse such as, “Allāh does what He intends” (Qur’ān 22:14); and, “Allāh decrees what He wills” (Qur’ān 5:1). In terms of the attribute of knowledge, the proof can be found in the following verse, “He knows about each thing” (Qur’ān 2:29). The proof for His life can be found in the following verse, “I breathed of My Spirit into him” (Qur’ān 15:29). And there is the verse, “Allāh:

There is no god but He, the Self-Subsistent, the Living” (Qur’ān 2:255). And far as His hearing and seeing, there is the verse, “Indeed Allāh is All-hearing, all-Seeing” (Qur’ān 58:1). With regard to His speech, the entire Qur’ān attests to this. However, a very pertinent example is the verse, “Allāh spoke to Mūsā” (Qur’ān 4:164). There are innumerable proofs of this kind with regard to these attributes and the evidence is not restricted in this sphere.

As for the proofs that show that Allāh, the Exalted, is characterised by signifying attributes, they are a corollary of the qualities of inherent meanings because the former cannot stand without the latter – and similarly the proofs and the opposites of the former cannot stand without the latter, that is, that the “signifying attributes” cannot stand except through the inherent attributes and their opposites.

From the 20 attributes pertaining to Allāh, we can draw 11 and divide them into two. One of these sub-categories would relate to His independence (*istighnā*), namely, His attributes which are connected to existence, pre-eternity, post-eternity, His absolute distinction to creation, self-subsistence, hearing and sight. The other sub-category is related to dependency (*iftiqār*) and the attributes that fall under it are life, omnipotence, volition and omniscience. If these four attributes were absent in Allāh, creation would not be possible. How could such a possibility arise when the things in creation are dependent upon Allāh (and His attributes in this regard)? An example would be death which occurs not owing to the dead’s own volition, but through its dependence upon Allāh. And other examples can be given in this regard.

As far as the inherent attributes, there are those that are linked to the possibilities (*mumkināt*), namely, power and volition. There are some that are linked to the existents (*mawjūdāt*) and these are hearing and sight. And there are others that are tied to the necessary, the possible (*jā’iz*) and the impossible (*muḥāl*) and these are knowledge and speech. This is the explanation given by the scholastic theologians (Allāh have mercy on them).

But according to some Şūfīs (Allāh be pleased with them), knowledge cannot be linked to the impossible because the latter is⁵ pure non-existence.⁶ An example of such non-existence would be Allāh having a partner and other such impossible occurrences.

If the Exalted’s knowledge was connected to Him in respect to pure non-existence, or His other attributes were so connected, then a likeness will be found in His knowledge. Allāh will then have a partner in His Unique knowledge.⁷ And Allāh is Pure and Holy, far above being ascribed a partner, in terms of both outer and inner knowledge. This type of situation⁸ is inconceivable to the mind and from both the perspectives of divine and human knowledge since it will always be impossible.

Given the fact that knowledge is oral, written, cognitive and theoretical, it must be linked to existents. Therefore, if it is linked to existents how can knowledge and speech be impossible at that very same time? For when they are therefore linked, they fall within the categories of possibilities and existents.

If one were to adopt the position that Allāh’s knowledge is linked to the impossible, then power, volition, hearing and sight would all follow in being linked to the “existence” of pure non-existence, and to other impossibilities that follow from this view.⁹

The gist of the matter is that the Şūfī scholars differ from the *mutakallimīn* in the matter of linking knowledge to the category of impossible things; and in linking hearing and sight to possible non-existence. The scholastic theologians hold that knowledge is linked

to the impossible while hearing and sight cannot be linked to possible non-existence. The Šūfis hold the view that knowledge cannot be linked to the impossible because there is no benefit in linking knowledge to the impossible. Knowledge must be linked to the necessary Being. Therefore, if Allāh knows that the existence of His Being is necessary, One and Unique, then that knowledge suffices on account of His knowing that there is no partner to Him. Nor could the mind visualise that transient entities (*hawādīth*) are partners with Him. The Šūfis are of the view that hearing and sight are linked to possible non-existence because they label something as having possible non-existence based on what Allāh says, “Whenever We decree something (*shay’un*) then We just say to it “Be”; and it will be”(Quran 16:40). Then, according to them, that particular thing becomes a cause for linking of hearing and sight to that whose existence is being decreed. The term *shay’un* (thing) is more comprehensive than *mawjudāt* (existent/s) because the former comprises possible non-existence as well, whereas the latter is already existent; and thus hearing and sight is applied to the former rather than the latter. Hearing and sight must go together and in that instance both of them are linked to knowledge.

But it is also as if the Šūfis and the *mutakallimīn* do not, in reality, differ in terms of linking hearing and sight as well and in the linking of knowledge; because among them are those who speak about linking knowledge to the impossible (not in terms of its existential status) but in terms of stating that Allāh knows that there is no partner to Him. The same applies to the linking of hearing and sight to existents, because they do not appear in the external world but it is a world parallel to external, intellectual worlds, which is found in the repository of Allāh’s knowledge which is called “potentialities”. “Potentiality” is one of the names for fixed entities (*‘ayān thābitah*). It is called “potentiality” (*ist’idādī*) as it delights (*tas’adu*)¹⁰ in its potential to outwardly manifest divine existence. Allāh says: “Be” in terms of their proneness to manifestation, not because there is an “external existence” called the external world. The latter (at this stage) has not been created, in His Knowledge, in its firmness and separation because at that instant whatever is connected with Him through knowledge and speech, is also connected with Him through hearing and sight without separation between these two sets of categories. This is the position chosen by our Shaykh Mullāh Ibrāhīm bin Ḥasan Shahābuddīn al-Kurdī al-Kūrānī, then Madanī¹¹ (Allāh be pleased with him and may Allāh benefit us through him and through his knowledge).

All praise be to Allāh whose knowledge is All-Encompassing and accurate and to Him is the return. And Blessings and Peace be upon our Leader Muhammad ﷺ and upon his family and companions, blessings and peace as numerous as Allāh’s creation and through the perpetuity of Allāh, the Mighty, the Generous.

“Glory to your Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! And Peace on the Messengers! And Praise be to Allāh, Lord and Cherisher of the Worlds!”¹²

Notes

1. That is, the one personal attribute (*ṣifatul naṣṣīyyah*), the five negative attributes (*ṣifātul ṣalbīyyah*), the seven inherent attributes (*ṣifāt ul ma’ānī* – “inherent” or “abstracted” attributes), and the corresponding seven attributes that follow based on Him having these inherent attributes (termed technically the *ṣifāt al ma’awīyyah* - “signifying” or “manifested” attributes).

2. Such a person is commonly known as *mukallaf*.
3. See reference in the previous footnote.
4. *Şahīḥ al Bukhārī, Kitāb ul Tawḥīd*, Chapter: “His Throne was on the water”, No. 6982.
5. Literally, “the latter is the essence (‘*ayn*) of pure non-existence”.
6. Non-existence has no reality. It is not a separate sphere that “exists”. The reality is that there is Allāh and nothing else. The author’s argument appears to be “If you link Allāh’s knowledge to the impossible, then you are making the sphere of non-existence “real””. As such, there would be two spheres: the sphere of existence and the sphere of non-existence. And the knowledge linked to this sphere of non-existence would then be a partner to the knowledge linked to the sphere of existence. This is of course impossible. And it is impossible because pure non-existence has no being or reality. For more details on similar issues see S. M. N. Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995), Chapter 5, esp. 205–208.
7. It should be emphasised that this is our interpretation of the text. However, one may view the attached pronoun as connected to the noun “impossible” rather than Allāh and then the sentence could be constructed differently. The alternate construction would be as follows: “If Allāh’s knowledge had to be linked to the impossible in terms of the latter being absolute non-existence and the like, a replica of that knowledge would have been found in the knowledge of Allāh. In this way Allāh would be a partner in His own unique knowledge”. However, it is our view that this will not change the essential point of the author.
8. Namely, that Allāh would be a partner to His Knowledge.
9. There appears to be an ellipsis in the original text as the phrase “oral, written, cognitive and theoretical knowledge” appears without further development. But again, it must be emphasised that due to the nature of the text this paragraph is also an interpretation on our part.
10. The Arabic roots of “potentiality” and “delight” is the same, namely *sa‘adah*.
11. Shaykh Kūrānī was the main teacher of Shaykh Yūsuf in Madinah.
12. Quran 37:180–182.

THE REALITY OF THE SOUL (ḤAQĪQAT AL-RŪḤ)

Yousuf Dadoo and Auwais Rafudeen

Source Text: MSKGB 101, F Or A, 13d UB Leiden, pp 199–202

In the name of Allāh, the Compassionate, the Merciful. All praise belongs to Allāh who uncovered the mysterious and the hidden through the beauty of His Being; and Who laid bare the dubious and the complex with the most resplendent part of His power and might. Blessings and peace be upon our Leader, Muhammad ﷺ, the one who has made his religion prevail (over other religions) and the embodiment of His religion and the manifestation of His Wisdom, and upon his ﷺ family and companions, the choicest among the majestic ones because they manifested wisdom after Prophethood to all creation.

May Allāh strengthen you with the light of faith and may He envelop you with the guidance of the Most mighty, Most merciful and may He direct you through the favours of the most lofty station which is the objective of gnosis (*ʿirfān*).

Know that the difference between the soul and life for creation is that the soul was acquired through the Breath of the Merciful Lord. This verse is pertinent in this regard, “On that Day (of Judgement) the Trumpet shall be blown and then you shall appear before Allāh in groups” (Qu’rān 78:18).¹

It is therefore known that the soul was decreed to the creation for providing life to it, which occurs through the divine breath. Therefore, the life of creation occurs through the soul and the soul came into existence through blowing. This blowing is a divine action performed in the functions assigned to Isrāfīl. There Allāh told His Chosen Prophet ﷺ, when the latter asked about the soul that, “The soul is from the Command of the Lord and you have only been given a little knowledge about it” (Qu’rān 17:85).

The Prophet ﷺ said: “The truly living person among the servants is one whose *sirr* (secret) is living by the light of Allāh, whose heart is living by the *dhikr* (remembrance) of Allāh, and his limbs are living by the obedience to Allāh”. Therefore, whoever is characterised by this kind of life will enjoy eternal life in the abode of peace – an abode in which Allāh has negated any misery for such a one. All of this occurs through the traces of divine breath because where this Breath is lacking, then such an everlasting life is not found because all of that is the reason for life through the soul in which the divine agency breathes.

As for the quality of “life” pertaining to Allāh, it cannot be compared to the life of His creation. This is because Allāh’s life is boundless and unrestricted (*muṭlaq*) without the

intervention of any causes that have been mentioned. In actual fact, the entire soul is brought to life by Him because life from this perspective is Allāh's light which is existent (*mawjūd*). Existence is the light of the heavens and the earth based on what Allāh has said, "Allāh is the Light of the heavens and the earth" (Qur'ān 24:35). Do you not know that the body lives because of the soul and the soul lives because of the *sirr* (divine secret) which in turn is one of the divine actions, and which is ultimately linked to Allāh's existence. Therefore, it has been said, in terms of the description given to life by the scholastic theologians (Allāh have mercy on them) that life is an eternal attribute (*ṣifah azalīyyah*) which is conditional for the existence of the *ṣifāt ul ma'ānī* ("inherent attributes"). What is the merit for our life which is generated by the soul that it should be equal to the divine life? This is the essential difference between the soul and life.² And through Allāh comes success.

Note: Know that lexicologists say the "*rūḥ*" is what generates life in the *nafs*. *Rūḥ* has also been called the Qur'ān.³ It has also been called the revelation (*waḥī*). It has also been called Jibrīl, upon whom be peace.⁴ It has also been called Jesus.⁵ *Rūḥ* has also been called the "breath" (*naḥkh*). It has also been called "Prophetic Action" (*al-fi'l un-nabawīyyah*). Allāh's decree (*Ḥukmullāh*) and action has also been called *rūḥ*. The angels (as a group) have also been called *rūḥ*.

The face of the *rūḥ* is like that of a human being and its body is like that of an angel.⁶ The Ṣūfīs (may Allāh be pleased with them) have said that the *Rūḥ ul 'aẓam* (The Greatest *rūḥ*) is the avenue for the manifestation of the divine essence which never has any kind of restriction in terms of its divinity (*rubūbīyyah*) that Allāh chooses through His divine light for every seeker of Him who has been veiled in ways best known to Allāh. In the macrocosm (*ālam ul kabīr*) the avenue for the manifestation of the divine being has been called the "Primary Intellect" (*Al 'Aql ul Awwal*) as well as the "Sublime Pen" (*Al-Qalam al-'Alā*), Light (*Nūr*), the Composite Self (*Al-naḥs ul Jāmi 'īyyah*), the Protected Tablet (*al-Lawḥ al-Maḥfūẓ*) and so forth. From all these names, one arrives at the name "The Greatest *Rūḥ*" upon which Allāh is manifested in the macrocosmic world. In reality, it is the human soul (*rūḥ*).

And just as there are many names for this "*Rūḥ al-'Aẓam*" in the macrocosmic world, likewise in the microcosmic world of the human being there are many names in terms of the rank of the human soul in the terminology of the people of Allāh and others. In this microcosmic world it is called *sirr* (secret), *khafī* (latent/hidden), *qalb* (heart), *kalimah* (word), *raw'* (awe), *fu'ād* (inner heart), *ṣadr* (chest), *'aql* (intellect) and *naḥs* (self).

It has been called *sirr* because it is the locus for the lights of Allāh according to people of sound intellect whose understanding of Allāh is different to that of others. It has been called *khafī* because its reality is concealed except to the knowers of Allāh. It has been called *rūḥ* because of its administration of the physical body and its being the exit point from life of physical perception. And it is the passage for divine emanation upon human faculties. It is called *qalb* because of its changeability between different modalities. That is, at times, it is focused upon the divine in which it receives some divine lights; and at other times, it is focused on the animal self from which bestial characteristics pour out upon it, according to its propensity for both domains. It has been called *kalimah* due to its transferral from the divine essence to the essence of the human being. It has been called *fu'ād* because it is a wound that exists from the beginning of creation where Allāh directed the *rūḥ* and it in turn directed the body – though in reality it is Allāh that encompasses

all creation.⁷ This is since *fu'ād* linguistically is a wound. It has been called *ṣadr* because of its link with the body because it is the exit point for all divine light; and it is the entry for divine light into the body. It has been called *raw'* because of its fear at the time of the beginning of creation undertaken by Allāh Who merits being described as *al-Qahhār* (the Overwhelming). It has been called '*aql*' because it has seized knowledge about itself, its creation, its Restrictor and its own restrictedness in relation to whatever is connected to it, whatever relies on it and in regard to all the forms it can enumerate.⁸ It has been called *naḥs* because of its link to the body as well as its governance over the latter and its ability to put it into motion. It has been called *rūḥ* owing to the manifestation of its cultivatable quality, and the subsidiary matters connected to this. It has thus been called a generating soul. It is called the bestial self (*al-naḥs al-ḥayyawānīyyah*) when only bestial acts proceed from it. When there is the dominance of animal forces over spiritual forces in it is called (*naḥs al 'ammārah* – the self that enjoins evil). When it radiates the light of the heart from the unseen world on account of its perfection, and on account of its attachment to the rational force in disparaging and eliminating its prevailing conditions, then it is called the censuring self (*naḥs al lawwāmah*). This is because of its disparagement of its actions. When the light of the heart predominates, and its power overcomes the bestial forces, it becomes the contented soul (*naḥs al mutma'innah*).

When its potential has been realised and its radiance has been strengthened, and its efficacy has appeared, it becomes a divine, clear mirror. Then it is called the *qalb*. It is the point of confluence between the two oceans⁹ and the locus for the connection of the entire creation. Therefore, the human being in that state¹⁰ becomes as vast as the Throne of Allāh, as has been narrated in an authentic *ḥadīth*, “Neither My earth nor My heavens can contain Me, but the heart of My God-fearing, pure servant can contain Me”.¹¹ There is also the saying of the Prophet ﷺ: “The heart of the believer is the Throne of Allāh”.¹²

If anybody were to interpret this literally by saying that it is one and the same (the heart and the Throne), then he is correct. However, if this expression were to be taken metaphorically, then he is also correct. If you know all of this as I have mentioned, then also know that the status of the *rūḥ* is a shadow of the status of the single Being (*dhāt*) in terms of the fact that both of them have no form, direction and locality. In terms of the soul's control over the heart and body, it is analogous to the way the divine essence directs Allāh's attributes and His actions. The status of the soul from this point of view is that it contains numerous divine secrets (*asrār*) and the heart is a reflection of the unity of attributes with regard to its existence through the soul and its administration over the body's limbs just as His attributes exercise influence over His actions. From this point of view, the body is the shadow of unified action (*zill waḥdat il- 'aḥ'āl*) in terms of co-ordinating the body's limbs and becoming evident in whatever action takes place.

Whoever is able to see everything¹³ that I have mentioned and arranged every category in its appropriate place then an out-of-the-ordinary secret has become apparent to him.

And Praise be to Allāh, the First, the Last, the Apparent, the Hidden. Blessings and peace be upon our Leader Muhammad ﷺ and upon his family and companions ; blessings and peace as numerous as Allāh's creation and in accordance with the perpetuity of Allāh, the Self-Subsistent and the One by which all the heavens and the earths subsist.¹⁴

Notes

1. Other evidence for this in the Qu'rān can be found in the verse: "When I have fashioned him, and I have blown into Him of My Spirit then fall down in prostration to him" (Qur'ān 15:29).
2. That is, life in essence is uncreated whereas the soul is created.
3. For example, one may look here at the Qur'ān (42:52), "In that way have We revealed the Soul to you from Our Command".
4. Cf to the Qur'ān 26:193 "The Honest Spirit (*Rūh ul Amīn*) came down with it".
5. Cf to Qur'ān 2:253: "And He strengthened Jesus with the Holy Spirit (*Rūh ul Qudus*)".
6. This appears to be a metaphorical description and perhaps refers to the role of the human being as *khalīfah* as well as the essential spirituality of the angels.
7. The meaning here could be the wound that is opened up by being separated from Allāh when human beings came down to earth.
8. This is our interpretation of the text. "Forms" (*suwar*) appear to be a synonym for "things" here.
9. This could possibly refer to the material and spiritual worlds.
10. The text uses the word *khalq* which, in the context, we have preferred to translate as the human being in that state.
11. Al-Ghazālī mentioned this saying in *Iḥyā' 'Ulūm Al-Dīn*. But it has been severely criticised by Ibn Taymīyyah as an Israelite legend in Al-Sakhāwī's *Al-Maqāṣid Al-Ḥasanah fīmā Ishtahara 'ala l-ʿAlsinah*. (Beirut: Dār Al-Kutub Al-ʿAl-b Aub, [1985]), p. 262.
12. This is a fabricated report according to Al-Ṣāghhānī in his *Mawḍūʿāt*, (Cairo: Dār Nāfiʿ, [1980]), p. 45.
13. There appears an ellipsis in the original formulation which simply reads: "Whoever sees in whatever I have mentioned..."
14. The transcriber adds after this in a decorative formulation: Blessings and peace be upon our Leader Muhammad ﷺ.

THE PERMANENT ARCHETYPES (AL 'AYĀN AL-THĀBITAH)

Muhammad Jaami and Auwais Rafudeen

Source Text: MSKBG 108, F Or 13 b UB Leiden, 247–251

In the name of God, the Immensely beneficent and the Endlessly merciful. This is a beneficial piece in relation to the knowledge of reality attained via outpourings (*futūḥ*) through time. It will prove to be of value God-willing. This text was written towards the end of the sacred month of Rajab.

Know that the realities of all things – which are named as immutable entities – when explored, is the body of information in the knowledge of God in the beginning and forever. This knowledge is pre-existent and eternal. In the same manner, the known (*ma'lūm*) is pre-existent and eternal *through* (*bi*) the beginningless, eternal knowledge of God.

Some statements describe the existence of immutable entities in (the divine) knowledge as the body of information in the knowledge of God established firmly *in* (*fī*) His pre-existent and eternal knowledge because it exists in reality. However, this is guesswork issuing from the incarnationists and is impossible to maintain. If (on the other hand), such an entity was in its essence a “possible non-existent”, it would not have even smelled the fragrance of existence, much less being considered as an existent. But it is not totally non-existent. So understand this. [...]

Other descriptions of these entities say that they are to be seen as established meanings in divine knowledge which are neither non-existent nor existent. A detailed explanation of this is beyond the scope of this booklet.

As for the statement that these entities are created, this perhaps refers to the originated nature of their outward forms, effects, laws which they obey and exigencies. In this respect, immutable entities are known as a possible existents (*al-mawjūdāt al-mumkinah*) or as potential existence (*jā'iz al-wujūd*). Otherwise, such a statement is incorrect. As for naming them “factual realities” (*ḥaqāiq al-'ilmīyyah*), it is based on the consideration that the effects, spirits and forms that appear in existence are dependent on these entities. Referring to them as “immutable entities” (*al-'ayān al-thābitah*) is because of them being firmly established in divine knowledge and not being disconnected from such knowledge in essence. Naming them as pre-existent information (*al-ma'lūmīyāt al-azalīyyah*) is because they are (intrinsically) connected to the Real, Glorified is He. They also have different names from the aforementioned. You can find these in lengthier works.

Thereafter, some people say that it is correct to describe these entities as neither pre-existent nor as originated. They probably mean that the pre-existence (*qadīm*) in essence is none but the Real, Glorified is He. On the other hand, the originated is nothing but this apparent world and the knowledge that exists outwardly. There is no doubt that the immutable entities are essentially non-existent in the sense that they cannot smell the fragrance of existence outside the Real, glorified and exalted be He.

It is impossible that God is non-existent and has not smelled the fragrance of existence. Allah is exalted above that. It is also impossible to claim that the aforementioned immutable entities are existents and creators of things in the universe. The reason for this claim's nullity is apparent and its invalidity is explicit. It is not obscure to any normal person.

It is also clear that these entities are not to be conflated with knowledge of the apparent world (that is, it is not this apparent world). For if they were, then the world would not have existed for outward existence derives from these entities. This is evidentially absurd since it does exist. If immutable entities were the apparent world, they would have not tasted the scent of existence except if they were so outwardly existent. And this too is false.

If one describes these entities as neither non-eternal nor non-created, based on the points mentioned above, then that is correct. If not, then such speech is farfetched and should not be talked about. So, understand this.

In summary, the immutable entities can be described by the knower of Allah as an existent from one perspective but not in every respect, it is eternal from one perspective but not in every respect, and it is created (non-eternal) from a perspective but not in every respect. They are non-eternal and non-created as explained above. So, understand and be wise because the wise one puts things in the right place and gives everyone his and her right. Peace.

Know, may God grant you knowledge and understanding from Himself that the immutable entities have two dimensions. One is related to existence from a particular viewpoint, and the other is related to non-existence from another viewpoint. The point of view of its existentiality can be considered as something that is fixed in the world – which God, glorified be He, referred to in His speech: “And Our word unto a thing, when We intend it, is only that We say unto it : Be! And it is”¹. The point of view of its possible non-existence, which is prior to the outward manifestation is what is referred to in His, the Exalted's words: “Has there not come upon man a period of time in which he was nothing worth mentioning?”²

Understand this, for it is subtle knowledge expressible only by few. This is the end of the report on the different aspects of the immutable entities. So, understand. Peace.

This is his composition. May God have mercy on him. *Āmīn*. Written by the one seeking Allāh, Shaykh Yūsuf al-Tāj al-Khalwatī. Your relationship to Allāh is as one who is bound (*muqayyad*) to the Unbounded (*mutlaq*).³ The Firm Word (*al-qaul al-thābitha*) completes this treatise.⁴ By our patron (*mawlānā*), the guide (*shaykh*), the Friend of Allāh (*walī*), the spiritual axis (*quṭb*), may Allāh sanctify his secret [...]⁵, from Galle.⁶

Notes

1. Qur'ān 16:40.
2. Qur'ān 76:1.
3. The word here is unintelligible.
4. That is, the formula “There is no god but God”.
5. There is an unintelligible word here.
6. The Arabic says “min Jālāwī” (from Galle). Shaykh Yusuf was exiled to Ceylon for a number of years. See the Introduction to this book.

TRANSCRIPTIONS OF THE ORIGINAL ARABIC

Shaykh Yusuf al-Maqassārī

Editorial note:

During the editing process, mis-transcriptions affecting a proper understanding of the texts were mainly selected for comment. Therefore, many grammatical and spelling errors were not listed.





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1 النحلة السيلانية في المنحة الرحمانية

بسم الله الرحمن الرحيم
اهدنا الصراط المستقيم الحمد لله الذي ليس كمثله شيء وهو العليم الخبير والصلاة والسلام على محمد
النور الذي ليس له في¹ وهو البشر² النذير على اله وصحبه من الانصار والمهاجرين وعلى كافة الامة
من اهل الاسلام والايمان اجمعين وبعد فهذه رسالة لطيفة ومختصرة ظريفة سميتها بالنحلة السيلانية في
المنحة الرحمانية كتبتها لجماعتنا من المريدين واصحابنا من الطالبين خصوصا للمحب الصادق من
الاخوان في الله والمخلص الصادق الحاذق من الخلان لله ملحوظ العينين ومحفوظ الدارين الذي كنيته
وسميته بأبي الصدق محمد الصادق من كان في جميع الخيرات هو الموافق كمل الله سعادته وجمل سيادته
والسبب في ذلك انه لما كنا نحن واياه في ارض سيلان المعلومة بجزيرة سرنديب مومئ المعاصي
وملأى الغريب بتقديرات الله الأولية ومشيتته الأزلية بحكمة منه سبحانه وتعالى ثم قرأ علي بعض
الرسائل في التصوف وغيره من الفوائد الدينية والدينية مع التماس بعض من الاصحاب والجماعات من
الاحباب من هذا الفقير الحقير المعترف بالجهل والتقصير ان اكتب رسالة مختصرة ينتفع ان شاء الله
تعالى في طريقه وسلوكه الى الله عز وجل ثم استخرت الله العليم الخبير وقلت من علامات الإذن والتيسير
بالله التوفيق ويده ملكوت التحقيق وهي هذه: اعلم الطالب العزيز السالك الى الله العزيز المالك علمك الله
منه وفهمك عنه ان أول ما يجب عليك تصحيح الاعتقادات ومن جملتها انه تعالى هو الموصوف بأية ليس
كمثله شيء وبسورة الإخلاص وهي أم الاعتقادات كلها على الاطلاق وقد اتفق المحققون العارفون بالله
من اولياء الله الاعلام واهل الله السادات الكرام ان يقولوا بأن جميع الاعتقادات القرآنية فضلا عن غيرها
كلها راجعة الى آية ليس كمثله شيء والى سورة الاخلاص فاعلم ذلك يجب علينا عدم الانكار على
متشابهات الآيات بموجب قول صلى الله عليه وسلم وآمنوا بمتشابهاته ثم قالوا ونسلم تحقيقه معناها ومن
مرادها الى الله العليم الخبير الحكيم ثم يجب عليك ايضا ان كنت سالكا صادقا مخلصا في طلبك وسلوكك
الى الله تعالى قبل كل شيء بعد تصحيح الاعتقادات كلها كما ذكر شيخ صالح عارف ناصح يبصرك
عيوب نفسك ويخرجك عن اطاعتها ويعلمك بعداوتها ولو رحلت الى اقصى الامكن ولو بترك الاهل
والديار فان الشيخ هو دليلك الى الله تعالى كما قيل من طلب الطريقة بلا دليل ولا عريف لقد طلب
المحالات كيف لا وهو باب فتوحك ووالد روحك وهو يأخذ بيدك ظاهرا وباطنا الى الله عز وجل وهذا قيل
من لا شيخ له فالشيطان شيخك وقال صلى الله عليه وسلم الشيخ في قومه كالنبي في زمانه وقال ايضا
صلى الله عليه وسلم علماء امتي كاتبياء بني اسرائيل فالمراد والله اعلم بالعلماء هنا هم المعلمون العاملون
المرشدون الى الله تعالى الناصحون لعبادة الله كما قالوا رضي الله عنهم وروي عنه صلى الله عليه وسلم
انه قال من مات وليس في عنقه بيعة فقد مات ميتة الجاهلية والى هذا أشار بعضهم بقوله من استبد برأيه
واستغنى بما عنده من العلم فقد تعرض لإغواء الشيطان له فافهم ذلك وتأمل ثم اذا وجدت الشيخ كما
وصف فسلم أمرك له وكن بين بنيه مسلوب الاختيار كالمت بين يدي الغاسل بقلبه كيف شاء واياك ثم
اياك ان يخطر لك عليه خاطرا اعتراض ابدا ولو رايته ان يفعل فعلا لا يكون ذلك على وجه التقرب الى
الله تعالى حتى قال الشيخ الاكبر والامام الافخر محي الدين بن عربي قدس الله سره ولو عابنت شيخك قد
فعل شيئا خلاف الشرع فان الانسان بعد الانبياء ليس بمعصوم والعصمة ليس من شروط المشايخ ولا من
شروط العارفين بالله تعالى ولقد روي عنه صلى الله عليه وسلم انه قال من استعصم بعدي فليس مني
فاعلم ذلك ان كنت صادقا في إرادتك ومخلصا في طريقك ومعتقدا ومحبا في شيخك يكون لك به ما بينك
وما بينه ان ترى وتعتقد في ان جميع سيئات شيخك خير من حسناتك ويستأنس بهذا قوله صلى الله عليه
وسلم نوم العالم خير من صلاة الجاهل وقد قيل ان الاعتراض على السادة الصوفية من المشايخ الصفية
يورث سوء الخاتمة وهو كذلك وقد شوهد ذلك والعباد بالله تعالى من ذلك والله اعلم بحقيقة الامور كلها
اللهم اختم لنا حسن الختام وبالله التوفيق ومما يجب عليك ايضا ان يكون جامعا بين الشريعة والحقيقة
بموجب قوله صلى الله عليه وسلم بعثت بالشريعة والحقيقة والانبياء ما بعثوا الا بالشريعة فقط وقد
اشتهر بين الناس ان رسول الله صلى الله عليه وسلم يقول الشريعة أقوالي والطريقة أحوالي والحقيقة رأس
قلبي وقيل ان الشيخ الامام بايزيد البسطامي قدس الله سره يقول كل شريعة بلا حقيقة باطل وكل حقيقة بلا
شريعة عاطل وقال غيره من المشايخ رضي الله عنهم من تفقه ولم يتصوف فقد تسق ومن تصوف ولم

يتفقه فقد تزندق ومن تفقه وتصوف فقد تحقق وقال بعضهم ينبغي للمسالك الى الله عز وجل ان يكون ظاهره متمسكا بالشرعية وباطنه متقيدا بالحقيقة وقد قيل ان الطريق المحمدي والسلوك الأحمدي له ظاهر وباطن فظاهره يقال له شريعة وباطنه له حقيقة والظاهر في حكم الجسد والباطن في حكم الروح فظاهر الشيء وباطنه شيء واحد ولا يقوم الشيء على التحقيق الا بمعنى باطنه كما انه لا يكمل الشيء على التمام الا بصورة ظاهرة فاعلم ذلك ومما يجب عليك الوقوف عليه بين الخوف والرجاء بمعنى انه جامع لهما ومتّصف بهما جميعا ولا بد من جمعهما وان كان كل واحد منهما مطلوبا في حد ذاته لأن الخوف الخالي عن الرجاء يكون تفریطا كما ان الرجاء الخالي عن الخوف يكون إفراطا والتفريط والإفراط في هذا المقام غير مرضي عند السادات العارفين بالله تعالى من كل كمل المحققين نفع الله بهم فان التفريط في الامور وهو الأمر الذي لا يصل الى حدوده وكذلك الإفراط فيه هو الأمر الذي يتعدى عن حدوده وذلك ليس بنافع نفعاً كلياً على التمام ولا واصل الى كمال المرام وانما النفع المذكور ما اذا كان الناس متّصفا بهما جميعا بحال ثم ان هذا المقام كثير المراتب ينحصر ثلاث مقامات فالمرتبة الاولى هي مقام اهل البداية من عوام الطلاب والمرتبة الثانية هي مقام اهل التوسط من خواصهم والمرتبة الثالثة هي مقام اهل النهاية من اخص خواصهم ويقال للأولى مرتبة العوام منهم والثانية مرتبة الابرار والثالثة مرتبة المقربين ثم ان صاحب المقام الاول كان شهودهم في انفسهم انه ترجحت مثلاً سيئاتهم على حسناتهم فيكون رجاؤهم أكثر من خوفهم واما صاحب المقام الثاني فيكون بعكس الأول وهو انه اذا ترجحت سيئاتهم على حسناتهم فيكون رجاؤهم أكثر من خوفهم وكذلك اذا ترجحت حسناتهم فيكون خوفهم أكثر من رجاؤهم من حيث أن المكر الإلهي كان في الطاعة مخفي لا يكاد يطلع عليه صاحب المقام الا قليل منهم واما في المعصية فكان المكر الإلهي فيها ظاهر غير مخفي عند كل واحد فلا بد للسالك الى الله تعالى اذا وقع في معصية من المعاصي مثلاً ان يعرف في نفسه انه مذنب عاص فلزم من ذلك ان يتوب من ذنبه ويندم على نفسه لانه سالك وطالب الى الله تعالى والله تعالى يحب المتطهرين أي يحب التوابين المتطهرين من الذنوب الظاهر والباطن ومن النجاسة الظاهرة والباطنة وهو يقبل التوبة عن عباده كما في الآية في كل ذلك وفي حديث الثائب من الذنب كمن لا ذنب له ونحو ذلك من الآيات والأحاديث فاعلم ذلك واما في الطاعة فانه ليس كذلك فربما كان صاحبها مكوراً فيها ومغوراً بها لعدم اطلاع المكر الإلهي فيها فينبأ من ذلك العجب والتكبر والرياء واستخثار العاصي³ ونحو ذلك ومعلوم عند الأكابر من العارفين بالله تعالى ان الذنوب الباطنة اعظم وأضرّ من الذنوب الظاهرة على تقرير السابق ولا يخفى ذلك على المتأمل فانه ولي الإعانة والتوفيق فلأجل ذلك قال الشيخ العارف المحقق ابن عطاء الله الاسكندري الشاذلي قدس الله سره ومعصية تورث الذل والانكسار خير من طاعة تورث العجب والاستكبار وقال شيخ المشايخ ابو مدين التلمساني قدس الله سره انكسار المعاصي خير من صولة المطيع فاعلم ذلك واما صاحب المقام الثالث من هذه المقامات الثلاث فانه لا يترجح خوفهم على رجاؤهم ولا رجاؤهم على خوفهم بزيادة الحسنات او نقصانها ولا بزيادة السيئات او نقصانها بحال بل ولا يزال يتزايد خوفهم ورجاؤهم على حد سواء من غير ترجح احدهما على الاخر كلما ترقوا وتعلوا على المقامات والمراتب وفي هذا المقام يستأنس بقوله صلى الله عليه وسلم انا اعرفكم بالله واشدكم خوفاً منه والله اعلم وفي هذا المقام ايضا تحصل لهم العبودية المطلقة المحققة التي هي اعلى المقامات القصوى والمراتب الزلّقى قالت الشیخة الكبيرة رابعة العدوية قدس الله سرها الهي ما عبدتك خوفاً من نارك ورغبة في جنتك وانما عبدتك امثالاً⁴ لأمرک ومحبة فيک فكان الكمل العارفون بالله تعالى هكذا في عبادتهم فانهم يعبدون الله تعالى فلا يشركون به شيئاً لا علة من العلل ابداً من الامور الدنيوية ولا الاخرية ولذا ورد في الحديث الدنيا حرام على أهل الآخرة والآخرة حرام على أهل الدنيا وهما حرمان على أهل الله تعالى فالحاصل ان الحق تعالى جل وعلا كان أهلاً ليعبد الخلاق بموجب سرّ قوله تعالى وما خلقت الجن والانس الا ليعبدون فالحال انه مستغن عن عبادة الخلاق له سبحانه وتعالى فيا ايها السالك المقبل القابل ما يكفيك فضلاً ولا شرفاً في قوله تعالى انا اطيع من اطاعني فالمشرك في عبادته ليس مطيعاً وعباداً لله تعالى عند الكمل العارفين من أهل الله عز وجل على الحقيقة فاعلم ذلك وتأمل فانه نفيس جداً ومما لا بد منه للسالك الكامل الى الله تعالى حسن الخلق مع الخلاق كافة فضلاً من خالقهم بموجب حديث بعثت لاتمم مكارم الاخلاق وقد سئل صلى الله عليه وسلم عن اي الناس اقرب اليك يوم القيمة يا رسول الله فاجاب بقولهم احسنهم

خلقا فحسن الخلق على كل حال مطلوب ولازم على كل احد فضلا عن سالك طريق الله تعالى ولهذا ورد في الحديث كن أشلا بشلا نشلا فشلا ولا تكن مهجعا بهجعا نهجعا لهجعا فالمراد بالأشلا حسن الخلق وبالبشلا حسن الفعل وبالنشلا حسن القول وبالفشلا حسن القلب ثم المراد بالمهجع سوء الخلق وبالبهجع سوء الفعل وبالبهجع سوء القلب وقيل ان حسن الخلق هو الاتصاف بصفة الحلم وكظم الغيظ فقط وقيل حسن الخلق وهو الذي كان يحلم الشخص في محل الحلم ويغضب في محل الغضب فمتى لم يحلم الشخص في محل الحلم ولم يغضب في محل الغضب فليس في حقه حسن الخلق وحكمة من الله تعالى والله اعلم بحقيقة الامور ومما لا بد منه ايضا حسن الادب مع كافة الخلق اجمعين من حيث ان الخلاق كلهم مظاهر اسماء الله تعالى وصفاته فاذا كان حسن الادب مع المخلوقات مطلوب ولازم عند العارف بالله تعالى فيكون من باب الاولى حسن الادب مع الله تعالى وقد قال صلى الله عليه وسلم أدبني ربي فاحسن تأديبي فمن جملة الأدب مع الحق تعالى هي كما قال المحقق ابن عطاء الشاذلي الاسكندري نفع الله به ليس الشأن وجود الطلب وانما الشأن ان ترزق حسن الأدب يعني اذا التزم للعبد مثلاً طلب شيء من حوائجه وحظوظه من موالاه تعالى ولم يطلب من غيره سبحانه فلا يظن انه أدى فيما يجب عليه من حق الربوبية فلا يكون ذلك من الشأن العظيم المعتبر عند المحققين من اهل الله تعالى بل وانما الشأن المذكور ان يتأدب العبد بين يدي مولاه بأدب حسن وذلك بان يقض⁵ جميع اموره وكل حالاته الى الله تعالى ويرضي بما قسم له ولا يطلب منه شيئا وان طلب فيموجب استحقاق العبودية فقط لا غير فذلك يحسن ادبه مع ربه ويصح سؤاله وطلبه منه تعالى فلا بد للسالك فضلا عن العارف ان يحسن الادب مع ربه في جميع الامور وقد روي أن جبرئيل أتى ابراهيم خليل الله تعالى عليهما السلام لما رمى في النار وقال له ألك حاجة يا ابراهيم فقال له اما اليك فلا فقال جبرئيل اسأل ربك بما تريد منه فقال ابراهيم سؤالي علمه بحالي او كما قال في الحديث بتمامه والله اعلم ومما يجب علي كل احد فضلا عن العارف الرضي بقضاء الله تعالى وقدره اذ هو عين الايمان كما في ضمن الحديث اي حديث جبرائيل لما سئل رسول الله صلى الله عليه وسلم ما الايمان فقال الايمان امننت بالله وملائكته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى فيجب على كل واحد معرفة ذلك كله والاعتقاد فيه مع الرضى بقدره وبقضائه فمقام الرضا بالقضاء والقدر الرباني الالهي يؤدي الى مقامات كثيرة منها مقام تسليم الامر كله الى الله تعالى والصبر على البلاء والشكر على النعماء والتوكل على الله تعالى والاكتفاء بما قسم عليه اي على المتصف بمقام الرضى المذكورة وعدم الاعتراض على كل شيء من حيث ان الامر كل منه واليه خلقا وايجادا فلأجل ذلك قيل اذا ما رأيت الله في الكل فاعلا شهدت جميع الكائنات ملاحا اي باعتبار ان الله تعالى هو الفاعل الحقيقي في الكل ولا مؤثر في الوجود الا الله أولا وأخرا ظاهرا وباطنا على الحقيقة وانما القبح والشر يكون باعتبار الشرع الشريف وبحسب العادة ولكن السعادة من جعل الامر الالهي امامه يفتح الهمة وكسرها يجره ويجعل القضاء الرباني وراءه يسوقه الى حيثما اراد العادل الحكيم ولكن في هنا تنبيه وهو ان الرضى بالقضاء والقدر يكون مطلوبا وواجبا على كل احد حال حتما لا بالمقتضي ولا بالمقدور به عليه فلأجل ذلك قيل ان الرضى بالقضاء واجب والرضى بالمعصية كفر فان المعصية هي المقدر بها على الشخص والمقتضي عليه والقضاء والقدر صفة الهية ونعت رباني والتقدير غير المقدر به وشرح هذا الكلام انه مثلا اذا كان الشخص قد ارتكب بالمعصية بالتقدير الالهي والقضاء الرباني فوجب عليه ان يرضى بقضاء الله وقدره لا بالمعصية وهي المقدر بها على الشخص ومعلوم بان الرضى بالمعصية كفر بالأجمع فاعلم ذلك في الحديث القدسي قال الله تعالى من لم يرد حكمي ولم يرض بقضائي فليطلبن ربا سوائي وليخرجن من فوق ارضي وتحت سمائي فاعلم ذلك ومما يجب على السالك ايضا حسن الظن بالناس جميعا فان ذلك يؤدي الى حسن الظن بالله تعالى بموجب قوله تعالى وعنده مفاتيح الغيب لا يعلمه الا هو⁶ وقوله يا عبادي الذين أسرفوا على انفسهم لا تقنطوا من رحمة الله الآية وبموجب قوله تعالى في الحديث القدسي لو لم تذنبوا لأتى الله بقوم ولجاء بهم يذنبون ثم يستغفرون فيغفر الله لهم وفي الحديث النبوي انه قال صلى الله عليه وسلم اعدت شفاعتي يوم القيامة لأمتي من اهل الكبائر وايضا انه صلى الله عليه وسلم يقال في حقه شفيع المذنبين ولا يقال شفيع المتقين وكذلك في حقه تعالى انه تسمى بغفور رحيم وهو يقبل التوبة عن عباده ويعفو عن السيئات وقد قال صلى الله عليه وسلم التائب من الذنب كمن لا ذنب له وغير من الاحاديث النبوية والقدوسية والآيات القرآنية مما يدل على حسن الظن

بالناس من الواجبات لا سيما في حق اولاد الطريق ايدهم الله تعالى والشهود في ذلك انه اذا راينا مثلا شخصا يفعل فعلا يكون خلاف الشرع فنقول في نفسنا على الطريق حسن الظن به ان لهذا الشخص المذنب العصي ربما تاب بعد الذنب وان تاب من ذنبه توبة صحيحة بشروطها فهو من جملة محابيب الله تعالى في قوله ان الله يحب التوابين الآية وكأنه لم يعص قط بنص الحديث المار وان يتب فيكون تحت درك رسول الله صلى الله عليه وسلم بقول اعددت شفاعتي يوم القيمة الحديث كما تقدم او يكون هذا الشخص على قدم البدر يتبين من اصحاب رسول الله صلى الله عليه وسلم يقول في حقهم افعلوا ما شئتم فان الله تعالى قد غفر لكم واذا كان كذلك فتسلم الامر اليه تعالى فيكون تحت مشيئته وارادته تعالى ان عذبه فيعذبه وان عفي عنه فيفضله وهو العادل العليم الخبير الرؤوف الرحيم الحكيم ينشأ من هذا المقام أي مقام حسن الظن بالناس كافة عدم الاعتراض عليهم بمجرد ما ارتكبوا مثلا بالمعاصي اللهم ان يكون ذلك لحكمة يعرفها العارف الحكيم قال الله تعالى انك لا تهدي من احببت ولكن الله يهدي من يشاء وقال صلى الله عليه وسلم اذا رأيت شحا مطاع وهوى متبع⁷ ويعمل كل ذي رأي وإعجاب المرء بنفسه فعليك بحريصة نفسك ودع الامور العامة وقال صلى الله عليه وسلم سيأتي عليكم زمان من لم يأمر بمعروف ولم ينها عن منكر فاعلم ذلك ثم اياك واياك ان تقطع بشقاوة شخص بمجرد ما صدرت منه المعصية بموجب التقرير السابق والتحرير اللاحق فان أمور الغيب عنده تعالى ولا يعلم ذلك الا هو فاعلم ذلك وفي الرسالة القشيرية انه قال الامام سيد الطائفة الجنيد البغدادي قدس الله سره كنت جالسا في مسجد شوقيزية انتظر جنازة لأصلي عليها فرأيت فقيرا عليه اثر النسك يسأل الناس فقلت في نفسي لو عمل هذا عملا يصون به نفسه عن المسألة كان اجمل في حقه فلما انصرفت الى منزلي وكان لي شيء من الاوراد فسهرت وأنا قاعد فغلبنى النوم فرأيت ذلك الفقير قد جيء به على حيوان كالشاة المشوية فقيل لي كل لحمه فقد اغتبه وكشف لي الحال فقلت ما اغتبه وانما قلت في نفسي شيئا فقيل ما انت مما يرضى منك مثل هذا فاذهب واستحل منه فلما اصبحت لم ازل حتى رأيته في موضع يلتقط من الماء عند تردد الماء اوراق من البقل مما تساقط من غسالة البقل فسلمت عليه فرد علي السلام وقال أتعوذ يا ابا القاسم قلت لا قال اذهب غفر الله لنا ولك وبما يجب عليه ايضا الاستغفار والتوبة في ليلة ونهاره كله بموجب قوله تعالى وتوبوا⁸ جميعا ايها المؤمنون وقوله والذين اذا فعلوا فاحشة او ظلموا انفسهم ذكروا الله فاستغفروا لذنبهم ومن يغفر الذنوب الا الله ولم يصروا على ما فعلوا وهو يعلمون اولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الانهار خالدين فيها ونعم اجر العاملين وفي صحيح مسلم عن النبي صلى الله عليه وسلم قال انه ليغان على قلبي واني لاستغفر الله في اليوم مائة مرة وفيه ايضا قال صلى الله عليه وسلم يا ايها الناس توبوا الى الله فاني اتوب في اليوم الى الله مائة مرة وقيل وحي الله تعالى الى ادم عليه السلام يا ادم ورثت ذريتك والتعب والنصب ورثت التوبة من دعائي منهم بدعوتك لبيته كما لبيتك يا ادم احشر التائبين من القبور مستبشرين ضاحكين ودعاهم مستجاب فتأهب يا انسان لمعادك واستغفر لذنبك وتب الى ربك فانه يقبل التوبة عن عباده ويعفو عن السيئات فان عقلك يخشك على التوبة وهواك يمنعك والحرب بينهما فلو جمهرت جيش العزم لقر العدو ويعون الله تعالى وفي كتاب زاد المسافرين ان رجلا جاء الى ابراهيم فقال يرحمك الله يا شيخ اني رجل مسرف على نفسي فعظمني بموعدة لعلي انتهي واتوب فقال الشيخ ابراهيم اقبل وستحصل واعمل بعدهن لما شئت فقال الرجل وما هن فقال ابراهيم الاولى اذا اردت ان تعصي الله فلا تأكل رزقه فقال الرجل هذا والله لشديد واذا كان في البحر والبر والسهل والجبل رزقه كله فمن اين اكل قال أفاحسن ان تأكل رزقه وتعصيه قال لا الثانية اذا اردت ان تعصيه فلا تسكن في بلاده فقال هذا والله اشد من الاولى اذا كانت الدنيا فاين اسكن قال افاحسن ان تأكل كل رزقه وتسكن داره وتعصيه قال لا الثالثة اذا اردت ان تعصيه فاعصيه حيث لا يراك قال هذا والله اشد من الكل فكيف لي بذلك وهو يعلم خاتمة الاعين وما تخفي الصدور قال افاحسن ان تأكل رزقه وتسكن داره وتعصيه وهو يراك قال لا فقال الرجل هات الرابعة قال اذا جاء ملك الموت يقبض روحك فقال له اخبرني حتى اتوب قال لا يقبل مني ذلك قال فاذا علمت ذلك فلم لا تتوب الان قال هات الخامسة قال اذا جاء منكروك ونكير فادفعهما عن نفسك قال لا طاقة لي بهما قال هات السادسة قال اذا كنت بين يدي الله عزوجل وامر الزبانية ان يجروك الى النار فقل له تعالى لا تأمرهم فقال الرجل انا استغفر الله تعالى وتاب وحسنت توبته اعلم يا اخي في الله تعالى ورفيقي الى الله تعالى ان قول العصاة والفجار والفاسق ان الله كريم ونحن نرجو عفوه ورحمته ومغفرته

قول صحيح ولكن غرور الشيطان فقد قال الله تعالى ولا يغرنكم بالله الغرور وقال النبي صلى الله عليه وسلم الكيس من دان نفسه وعمل لما بعد الموت والاحمق من اتبع نفسه هواها وتمنى على الله وهذا يقال له التمن على الله ليس الرجاء منه وانما غيره الشيطان اسمه فسمه رجاء حتى خدع به الجهال عديمين التوفيق اللهم اختم لنا حسن الختام فلذلك قال شيخ المشايخ معروف الكرخي قدس الله سره رجاءك الرحمة ممن لا تطيعه حماقة وخذلان وقال الامام الشافعي⁹ رحمه الله تعالى شعرا لا تأمن الموت في طرف ولا نفس وان تمنعت بالحجاب والحرس ما يال دينك ترضي تدنسه وثوبك الدهر مغسول من الدنس ترجو النجاة ولم تسلك مسالكها ان السفينة لا يجري على اليبس فاعلم ذلك وقال الامام شيخ الانام حجة الاسلام أبو حامد الغزالي نفع الله به فان قلت انما يمنعني من التوبة اني اعلم من نفسي اني اعود¹⁰ الى الذنب ولا اثبت على التوبة قلنا فاعلم ان هذا كان من غرور الشيطان ومن اين لك هذا العلم فعسى ان تموت تائبا قبل ان تعود الى الذنب والى الخوف من العود فعليك العزم والصدق في ذلك وعليه الاتمام فان اتم فذاك وان لم يتم فقد غفرت ذنوبك السالفة وتخلصت منها وتظهرت¹¹ فعد الى التوبة من الحادث وقل لنفسك لعلي اموت قبل ان اعود الى الذنب هذه المرة وكذا تائبا ثالثا ورابعا وكما اتخذت الذنب والعود اليه حرفة فاتخذ التوبة والعود اليها حرفة ايضا ولكن لا تكن في التوبة اعجز منك في الذنب ولا تيأس ولا تمنعك الشيطان من التوبة بسبب ذلك فانها دالة الى الخير اما تسمع قول النبي صلى الله عليه وسلم خياركم كل مقتن تواب اي كثير الابتلاء بالذنوب كثير التوبة عنه والرجوع الى الله تعالى بالندامة والاستغفار وتذكر قول سبحانه وتعالى ومن يعمل سوء او يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيمًا انتهى كلام الغزالي رحمه الله تعالى عليه ومع هذا قال الشيخ يحيى الدين ابن معاذ رحمه الله تعالى زلة واحدة بعد التوبة اقبح من سبعين زلة قبلها وحكى عن ابي عبد الله ابن حنيفة رحمه الله تعالى انه قال رأيت رسول الله صلى الله عليه وسلم في النوم كانه قال من عرف طريقا الى الله تعالى يسلك ثم رجع عنه عذبه الله تعالى عذابا لم يعذبه احدا من العالمين فاعلم ذلك واعلم يا اخي انه قال صلى الله عليه وسلم التوبة تجب ما قبلها وقد قالوا ان التوبة من اصول الاسلام المهمة وقواعد الدين واول منازل السالكين ومن ظفر بها فقد خرج من حفرة النار فيجب ان يحفظها ويعلم ان فوتها اشد من فوات ملك الدنيا جميعا فهكذا قالوا والله ولي التوفيق والعون ومما يجب عليه ايضا في الحب التزجل¹² ولا يتحقق ذلك الا بتحقيق قدم الاتباع لرسول الله صلى الله عليه وسلم شريعة وحقيقة ظاهرا وباطنا بموجب الحديث السابق في قوله بعثت لأتمم مكارم الاخلاق وبعثت بالشريعة والحقيقة بموجب قوله تعالى قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم الاية وقوله صلى الله عليه وسلم لا يؤمن احدكم حتى يكن هو اه تبتعا لما جنت به وقوله صلى الله عليه وسلم لا يؤمن احدكم حتى اكون احب اليه من نفسه وماله فاذا كان على هذا القدر في حديث محبة النبي صلى الله عليه وسلم فليزمن من ذلك ولا بد ان يكون في اتباعه عليه الصلاة والسلام فاذا حصل له الاتباع له صلى الله عليه وسلم فيكون ذلك موجبا في محبة الله عز وجل فحينئذ حصل له محبة الله اياه بالنص فصار الاتباع للنبي صلى الله عليه وسلم محبا ومحبويا فهذا هو عين السعادة فافهم ذلك هذا والسلام ومما يلزم علي سالك طريقة الله تعالى كثيرة اذكر الله تعالى وافضل الذكر لا اله الا الله وبملازمة الذكر باي ذكر ما تحصل للناس سعادة الابد فان ذكر الله تعالى طريق الكمل من اهل الله تعالى ولا يصل الى غاية المقامات ونهاية المراتب الا بذكر الله تعالى في جميع الاوقات وكل الحالات فكفاك هذا شرفا وفضلا في قوله عز وجل اذكروني اذكركم واشكروا لي ولا تكفرون قالت ام المؤمنين رضي الله عنها - كان رسول الله صلى الله عليه وسلم يذكر الله كل احيائه وقال صلى الله عليه وسلم الا اخبركم بخير أعمالكم وازكاها عند مليككم وارفعتها في درجاتكم وخير لكم من انفاق الذهب والورق وخير من ان تلقوا عدوكم تقضربوا اعناقهم فليضربوا اعناقكم قالوا بلى يا رسول الله قال ذكر الله وقال ايضا ما عمل ادمي عملا انجي له من عذاب الله وقال من ذكر الله تعالى قالوا ولا الجهاد في سبيل الله قال ايضا ام ذكر الله في الغافلين بمنزلة الصابرين في الغاوين وقال ايضا ام مثل الذي يذكر ربه والذي لا يذكر ربه مثل الحي والميت وقال ايضا ام من احب ان يرفع في رياض الجنة فليكثر ذكر الله وقال ايضا ام ان الذين لا تزال السننهم رطبة من ذكر الله يدخلون الجنة وهم يضحكون وسئل صلى الله عليه وسلم عن اي الاعمال احب الى الله قال ان تموت ولسانك رطب بذكر الله تعالى وقال ايضا ام اصبح وامس لسانك رطب من ذكر الله وقال ايضا ام ذكر الله بالغداة والعشي افضل من حطم السيوف في سبيل الله ومن إعطاء المال وسئل صلى الله عليه

وسلم عن اي العباد افضل درجة عند الله تعالى يوم القيامة قال الذاكرون الله كثيرا افضل منه وقال ايضا ليس يتحسر اهل الجنة في الجنة الا على ساعة مرت بهم في الدنيا ولم يذكروا الله تعالى وقال ايضا ام اهل الذكر هم اهل الله وخاصة وقال ايضا ام اهل الذكر لا يشقى بهم جالسهم فانظر يا اخي في الله ورفيقي الى الله اذا كان جليس اهل الذكر لا يشقى فكيف من تلبس في نفسه بالذكر وصار من اهله سبحانه ولو لم يكن جليس اهل الذكر ومحبه فيه وفي الذكر لما جالسهم وسمع الذكر وقد قال صلى الله عليه وسلم من احب قوما فهو منهم وقال ايضا صلى الله عليه وسلم المرء مع من احب وقال ايضا ام ما صدقة افضل من ذكر الله وقال ايضا ام اذا اراد الله ان يجعل عبده وليا من اوليائه اكثر من ذكره وقال ايضا ام اذا اراد الله بعبد خيرا انسه بذكره قال ايضا اذا احب الله تعالى عبدا الهمة لذكره وقال ايضا ام ذاكر الله في الغافلين كالشجرة الخضراء في وسط الهشيم وقال ايضا ام لا يقعد قوم يذكرون الله تعالى الا حقتهم الملائكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده وقال ايضا ام لو ان رجلا في حجرة دراهم يقسمها واخر يذكر الله تعالى لكان ذاكر الله افضل وقال ايضا ام اذا مررتم برياض الجنة فارتعوا قالوا وما رياض الجنة يا رسول الله قال خلق الذكر وقال ايضا ام ما من ادمي الا بقلبه بنيان في احدهما الملك وفي الاخر الشيطان فاذا ذكر الله تعالى خفس واذا لم يذكر الله وضع الشيطان فارا متقال في قلبه ووسوس له وقال ايضا ام ما من قوم جلسوا وتفرقوا منه ولم يذكروا الله تعالى فيه الا كائما تفرقوا عن جيفة حمار وكان عليهم حسرة يوم القيمة وقال ايضا ام لان اقعد قوم مع قوم يذكرون الله تعالى من صلاة العداة حتى تطلع الشمس احب الي ممن اعتق اربعة من ولد اسماعيل ولان اقعد مع قوم يذكرون الله تعالى من صلاة العصر حتى تغرب الشمس احب الي ممن اعتق اربعة اي من ولد اسماعيل وقال ايضا ام اكثروا من ذكر الله حتى يقولوا مجنون وقال ايضا ام من صلى الفجر في جماعة ثم قعد يذكر الله تعالى حتى تطلع الشمس ثم صلى ركعتين كانت له كأجر حجة وعمرة تامة ثلاث مرات وقال ايضا ام من صلى الفجر في جماعة ثم قعد يذكر الله تعالى حتى تطلع الشمس ثم صلى ركعتين كانت له كأجر حجة وعمرة تامة ثلاث مرات وقال ايضا ان الله تعالى امر يحيى ان يأمر بني اسرائيل بخمس كلمات منها ذكر الله تعالى فان مثل ذلك كمثل رجل خرج الغدو في اثره سراعا حتى اذا اتى على حصن حصين فاحرز نفسه منهم كذلك العبد لا يحرز نفسه من الشيطان الا بذكر الله وافضل الذكر لا اله الا الله كما سبق حديث ذلك وروي ان رجلا قال يا رسول الله ان شرائع الاسلام قد كثرت علي فاخبرني بشيء اثبتت به قال صلى الله عليه وسلم لا يزال لسانك رطبا من ذكر الله وقال ايضا ام قال لا اله الا الله خالصا مخلصا دخل الجنة وقال الحسن رضي الله عنه ذاكر الله في السوق يجيء يوم القيمة وله ضوء القمر وبرهان كبرهان الشمس ومن استغفر في سوق غفر له بعده اهلهما وقال ايضا ام سيق المفردون قالوا وما المفردون يا رسول الله قال المستهترون في ذكر الله تعالى يضع الذكر عنهم اثقالهم فيأتون يوم القيامة خفافا وقال ايضا ام ان الله ملائكة سيارة فضلا يتبعون مجالس الذكر فاذا وجدوا فيها ذكر الله قعدوا معهم وخف بعضهم بعضا بأجنحتهم حتى يملأ ما بينهم وبين السماء الدنيا واذا تفرقوا عرجوا وصعدوا الى السماء قال فيسألهم الله وهو اعلم بهم من اين جئتم فيقولون جئنا من عند عبادك في الارض يسبحونك ويكبرونك ويهللونك ويحمدونك ويسئلونك قال وماذا يسئلوني قالوا يسئلونك جنتك قال وهل راوا جنتي قالوا لا يا رب قال فكيف لو راوا جنتي قالوا ويستجبرونك قال وبما يستجبرونني قالوا من نارك يا رب قال فهل راوا ناري قالوا لا فكيف لو راوا ناري قالوا يستغفرون فيقول قد غفرت لهم واعطيتهم ما سئلوا واجرتهم مما استجاروا قال يقولون فيهم فلان خطاء انما مر فجلس معهم قال فيقول وله قد غفرتهم القوم لا يشقى بهم جالسهم رواه مسلم رحمه الله تعالى في صحيحه وقال ايضا صلى الله عليه وسلم ان الله ملائكة يطوفون في الطرق يلتمسون اهل الذكر فاذا وجدوا قوما يذكرون الله عز وجل تنادوا هلموا الى حاجتكم فيحفونهم بأجنحتهم الى السماء الدنيا قال فيسألهم ربهم وهو اعلم بهم ما يقولون عبادي قال يقولون يسبحونك ويكبرونك ويحمدونك ويمجدونك قال فيقول وهل راوني فيقولون لا والله ما راوك قال فيقول فكيف لو راوني قال يقولون لو راوك كانوا اشد عبادة واشد لك تحميذا واكثر لك تسبيحا قال فيقول وما يسألونني قال يسألونك الجنة قال فيقول وهل راوها قال يقولون لا والله ما راوها قال يقولون فكيف لو انهم راوها كانوا اشد عليها حرصا واشد لها طلبا واعظم فيها رغبة قال يقولون يستغفرونك قال يقول فمما يتعبدون قال يقولون من النار قال يقولون هل راوها قال يقولون لا والله يا رب ما راوها قال يقول فكيف لو راوها

قال يقولون لو راوها كانوا اشد منها فرارا واشد منها مخافة قال يقول اشدكم قد غفرت لهم قال يقول ملك من الملائكة فيهم ليس منهم انما جاء لحاجة قال هم الجلساء لا يشقى بهم جليسه رواه البخاري وعن معاوية رضي الله عنه قال قال رسول الله صلى الله عليه وسلم خرج علي خلقه من اصحاب فقال ما اجلسكم قالوا جلسنا نذكر الله تعالى ونحمده على ما هدانا ومن به علينا قال الله تعالى ما اجلسكم الا ذلك قالوا الله ما اجلسنا الا ذلك اما اني لم استخلفكم تهمة لكم ولكن اتاني جبرئيل فاخبرني بان الله تعالى يباهي بكم الملائكة وقال ايضا ام يقول الله عز وجل سيعلم الجمع اليوم من اهل الكرم قيل ومن اهل يا رسول الله قال اهل مجالس الذكر في المسجد وقال ايضا ام ما من صباح ولا رواح الا وبقاع الارض ينادي بعضها بعضا هل مربيك اليوم احد صلي عليك او ذكر الله عليك فمن قائله نعم ومن قائله لا فاذا قالت نعم علمت ان لها عليها بذلك فضلا وما من عبد ذكر الله تعالى بقعة او صلى الله عليها الا شهدت له بذلك عند ربه وبكت عليه يوم يموت وقيل في قوله تعالى فما بكت عليهم السماء والارض فافهم ذلك انظر يا اخي الى فضيلة اهل الله من اهل طاعته المخلصين كيف الارض والسماء وتبكي عليهم يوم يموتون ولا تبكي على من ركن الى الدنيا واتبع هوى نفسه وقد قال انس ابن مالك رضي الله عنه ما من بقعة يذكر الله عليها بصلاة او ذكر الا اقتحرت على من حولها من البقاع واستبشرت بذكر الله تعالى الى منتهاها من سبع ارضين وما من عبد يقوم الا تزخرت له الارض وما من منزل ينزل فيه قوم الا واصبح ذلك المنزل يصلي عليهم او نلغهم وقال بعض الحكماء ان ارتفاع الاصوات في بيوت العبادات يحسن النباتات وصفاء الطويات يحل ما عقدته الافلاك الدائرة واما للاثار فيروى عن ابي هريرة رضي الله عنه ذات يوم دخل السوق فقال لبعض الجماعات اراكم ههنا وميراث رسول الله صلى الله عليه وسلم يقسم في المسجد فذهب الناس الى المسجد وتركوا السوق فلم تروا¹³ ميراثا فرجعوا وقالوا له ما راينا ميراثا يقسم قال فماذا رأيتم قالوا راينا قوما يذكر الله تعالى ويقرؤون القرآن قال فذلك ميراث رسول الله صلى الله عليه وسلم وقال ايضا ابو هريرة رضي الله عنه ان اهل السماء ليتراؤون بيوت اهل الارض الذي ذكر فيها اسم الله كما تتراعى النجوم وقال سفيان ابن عيينة رضي الله عنه اذا اجتمع قوم يذكرون الله تعالى اعتزل الشيطان والدنيا فيقول الشيطان للدنيا الا ترين فيقول الدنيا دعهم فافهم اذا تفرقوا أخذت الدنيا بنواصيهم اليك وقال بعض العلماء ان الله تعالى يقول ايما عبد طلعت علي قلبه فرأيت الغالب عليه التمسك بذكرى الا وتوليت سياسته وكنت جليسه ومحادثه وانيسه ويروى ان كل نفس تخرج من الدنيا عطشانا الا ذاكر الله تعالى وفي اخبار داود عليه السلام ان الله تعالى قال يا داود بلغ الى الارض اني حبيب لمن احبني وجلس لمن جلسني وانيس لمن انس بذكرى وصاحب لمن صاحبني ومختار لمن اختارني ومطيع لمن اطاعني وفيها ان الله تعالى اوحى الى بعض انبيائه انما اتخذ لخلتي من لا يقتر عن ذكرى ولا يكون له غم غيري ولا يؤثر علي شيئا من خلقي ونحو ذلك من الاحاديث واما الحديث القدسي فقد قال الله تعالى انا عند ظن عبدي وانا معه اذا ذكرني فان ذكرني في نفسه ذكرته في نفسي وان ذكرني في ملأ ذكرته في ملأ خير منهم الحديث وقال صلى الله عليه وسلم قال الله عز وجل انا مع عبدي اذا ذكرني وتحركت بي شفقته وغير ذلك واما الآيات فقد قال الله تعالى فاذكروني اذكركم وناهيك شرفا وفضلا كما تقدم وقال اذكروا الله في ايام معدودات وقال فاذكروا الله عند المشعر الحرام واذكروه كما هديكم وقال فاذا قضيت مناسككم فاذكروا الله كذاكم اباكم او اشد ذكرا وقال الذين يذكرون الله قياما وقعودا وعلى جنوبكم¹⁴ وقال فاذا قضيت الصلوة فاذكروا الله قياما وقعودا وعلى جنوبكم وقال ابن عباس رضي الله عنهما اي بالليل والنهار وفي البر والبحر والسفر والحضر والغنى والفقر والمرض والصحة والسقم والعافية والسر والعلانية وقال غيره بالحاق الرضا والغضب وغير ذلك كله وقال عز وجل في ذم المنافقين واذا قاموا الى الصلاة قاموا كسالى يراؤون الناس ولا يذكرون¹⁵ الا قليلا وقال واذكر ربك في نفسك تضرعا وخيفة ودون الجهر من القول بالغدو والاصال ولا تكن من الغافلين قال واقم الصلاة لذكرى وقال ابن عباس رضي الله عنهما وفي هذه الآية لها وجهان احدهما ان ذكر الله اياكم اكبر من ذكركم اياه والاخر ان ذكر الله اياكم اكبر من كل عبادات وقيل اي اكثر تأثيرا في دفع المذموم وجمع المحمود ومن غيره من العبادات وقال اذكروا الله كثيرا لعلمكم تفلحون وقال والذاكرين الله كثيرا والذاكرات اعد¹⁶ لهم مغفرة واجرا عظيما وقال يا ايها الذين آمنوا اذكروا الله ذكرا كثيرا وسبحوه بكرة واصيلا ونهى تعالى عن

الغفلة وزجر عنهما وقال ولا تكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون ونهى المؤمنين خصوصاً عن اللهو بمهماتهم عن ذكره فقال يا ايها الذين امنوا لا تلهكم اموالكم ولا اولادكم عن ذكر الله ومن يفعل ذلك فاولئك هم الخاسرون وذم ذلك فقال وانما اموالكم واولادكم فتنة والله عنده اجر عظيم وصير بظلم من منع مساجد الله عن ذكره وقال ومن اظلم ممن منع مساجد الله ان يذكر فيها اسمه ونهى عن ايمانهم فقال ولا تطلرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من حسابك عليهم من شيء فتطردهم فتكون من الظالمين وامر تعالى بالصبر مع النبيين ونهى عن اجتنابهم فقال واصبر نفسك مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا تعد عيناك عنهم تريد زينة الحياة الدنيا ولا تطع من اغفلنا قلبه عن ذكرنا واتبع هواه وكان امره فرطاً وامر بالإعراض عن الغافلين فقال عز من قائل عليهم قل الله ثم ذرهم في خوضهم يلعبون وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر وقال فاعرض عن من تولى عن ذكرنا ولم يرد الا الحياة الدنيا ذلك مبلغهم من العلم وزهد عبده فيما عندهم ورغبتهم وقال ما عندكم ينفذ وما عند الله باق فاعلم ذلك وبالجمله فذكر الله باق لك عنده كما قيل والباقيات الصالحات خير عند ربك وصريح⁷ اثوابا وخير املا وقد صرح رسول الله صلى الله عليه وسلم بانها سبحانه الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلي العظيم واما الال والاولاد فغائبات وليسا بباقيين كما قيل واما⁸ المال والاهلون الا وديعة ولا بد يوما ان ترد الودائع وروي ان الناس كلهم يمرون على الصراط وهم يبكون الا اهل الذكر فانهم يمرون على الصراط كالبرق الخاطف وهم يضحكون وانه يغبطهم النبيون او كما قال والله اعلم بحقيقة الامور فاعلم ذلك فانه نفيس جدا ثم يقول ينبغي للذكر السالك بهذه الكلمة الطيبة اي كلمة لا اله الا الله ان يلاحظ معنى هذه الكلمة عند قوله لا اله وذلك نفى استحقاق الالهية غيره تعالى واثباتها له تعالى عند قوله لا اله الا الله وقال بعضهم ان كان الذاكر من اهل البداية فيكون معنى هذه الكلمة في حقه ان لا معبود على الحقيقة الا الله او كان من اهل التوسط فيكون معناها في حقه لا مطلوب او لا مقصود او لا محبوب بقدر مقامه الا الله وان كان من اهل النهاية فيكون معناها في حقه لا موجود على الحقيقة الا الله فان قال قائل فاذا كان ليس بموجود الا الله فما يقول في هذا العالم الذي رأيناهم بعيوننا هذه قلنا وهو كذلك كما قلت غير ان في شهود الكمل من العارفين بالله تعالى ان هذا العالم يقال في حقه انه عدم يتراعي وانه يظهر بصورة الوجود وليس له وجود حقيقة وإنما وجوده كلا وجود كالظلم مثلا فانه ليس وجوده حقيقة انما هو عدم يظهر بصورة الوجود وان قلنا انه موجود مجازي فالموجود المجازي لا حكم في وجوده لمجازيته وقيامه لغير عند اصطلاح الكمل اصحاب الذوق والوجدان وهو كذلك كما قال الله تعالى كسر اب بقية يحسبه الظمان ماء الآية وقال بعض العارفين ان المنفي في وجودية العالم هو حقيقة لا مجازي فلأجل ذلك قال بعض المحققين من العارفين بالله تعالى ان السادة الصوفية الكمل من اهل الله تعالى انهم ينفون العالم كنفية العلماء الباطن من اهل الله تعالى من اهل الوحدة المطلقة ولا يثبتونه كاثبات علماء الظواهر من الفقهاء المحجوبين فان الاول كان من اهل الافراط والثاني من اهل التفريط ومعلوم ان الافراط هو الامر الذي يتعدى عن حدوده كما ان التفريط هو الامر الذي لا يصل الى حدوده وكلاهما ناقصان عند عارف الحكماء من اهل الله تعالى فلذلك قيل خير الامور اوسطها فاعلم ذلك ثم اذا اراد الذكر المذكور ايضا المجرد وهو الاسم الجلالة الله الله الله قال اهل هذا الفن ينبغي ان يسكن الهاء من الجلالة عند ذكره اياه ومد اللام الثاني كما هو معلوم عند كل احد وذلك فلا بد يلاحظ مقصود تلك الكلمة بموجب منطوق الآيات المتعددة وهو من له الوجود المطلق التام ولا تقييده الاكوان عن ظهوره فيها وتجليه على قدر استعداد كل منها وقابليته وهو القادر المريد الوهاب العليم الحكيم فاعلم ذلك وتأمل ثم اذا اراد ايضا يذكر اسم الاشارة وهو ذكر هو هو بسكون الواو كما قالوا اي اهل هذا الفن فلا بد له ان يلاحظ اشارة ذلك الاسم عند قوله هو هو وذلك انه تعالى هو غيب الغيب ولا يعرف حقيقته الا هو وانه من سرت هويته في الكل وبالكل اولا واخرا من غير مداخله ولا مسابرة وهو محيط بالكل ظاهرا وباطنا من غير خلطة ولا تمازجة وهو مع الكل غنيا وشهادة من غير مقارنة ولا تشبيه وهو الاول بلا بداية في عين اخريه وهو الاخر بلا نهاية في عين اولية وهو الظاهر وليس فوقه شيء ولا اظهر منه شيء في عين بطونه وهو الباطن وليس دونه شيء ولا ابطن منه شيء في عين ظهوره وهو الاول والاخر وهو الباطن والاخر وهو الظاهر وهو الباطن في الكل بالكل للكل على الكل وهو ليس كمثله شيء في جميع الامور وكل الاحوال وهو لا شريك له في ذاته ولا في صفاته ولا في

أفعاله وهو على كل شيء قدير وهو على كل ما يليق بجلال ذاته جل وعلا وقيل للشيخ أبي سعيد الحواز قدس سره بم عرفته الله قال بجمعه بين الضدين فاعلم ذلك ثم إذا علمت هذا كله فاعلم أن الطريقة إلى الله تعالى يكون بعدد انفس الخلائق وذلك كناية عما لا يمكن حصرها بسبب كثرتها وأقرب الطريق إلى الله تعالى كما قالوا ثلاثة أقسام والأولى منها طريق الأخيار وذلك يكون بكثرة الصلاة والصيام وتلاوة القرآن والحج والجهاد ونحو ذلك من الأعمال الظاهرة والسالك في ذلك كثير الواصلون به إلى الله تعالى أقل من القليل فاعلم ذلك والثانية منها هي طريق أصحاب المجاهدات الشاقة والرياضات الشديدة من تبديل الأخلاق الذميمة بالأخلاق الجميلة وتركية النفس وتصفية القلب وتخليّة الروح وتطهير السر والواصلون في هذه الطريق كثير كثيرة من الفريق الأول بمضاعفة إذا الأول لا يراعى من الأعمال إلا الظواهر فقط دون البواطن وأما الثاني فيكون مراعى للبواطن من الأعمال أكثر من مراعاته للظواهر من الأعمال والثالثة طريق أهل الذكر والمحبة في الله ظاهراً وباطناً والواصلون منهم في البدايات أكثر منهم في النهايات وكانوا يراعون من الأعمال الظاهرة والباطنة جميعاً وتفردوا عنهم في اختصاص ذكرهم الله تعالى ومحبتهم فيه سبحانه وتعالى وأصول هذه الطرق كلها عشرة فالأولى التوبة إلى الله تعالى من جميع الذنوب ظواهرها وبواطنها والثانية الزهد في الدنيا والثالثة التوكل على الله تعالى والرابعة القناعة بما قسم الله تعالى والخامسة العزلة عن الخلق بعدم ميل القلب إليهم والسادس تحقيق التوجه إلى الله تعالى بسرّه والسابعة الصبر على البلاء بمجاهدة هذه النفس والثامنة الرضى بقضاء الله وقدره تعالى بتسليم الأمر إلى الله تعالى وتفويضه إليه سبحانه والتاسعة ملازمة الذكر ظاهراً وباطناً بعدم الغفلة عنه تعالى كل أوقاته وجميع حالات والعاشرة تحقيق المراقبة إياه تعالى بموجب حديث أعبد الله كأنك تراه وإن لم تراه فإنه يراك فاعلم ذلك كله والله ولي التوفيق ثم شروط الذكر من مبتدئين عند بعضهم من أهل هذا الفن عشرة أيضاً فإذا أراد السالك أن يذكر بأي ذكر من الأذكار وحده في مكان ينبغي له أن يستعد بهذه الشروط المعهودة ليحصل لتلك مقصود بعون الله وكرمه تعالى الأول من الشروط أن يهيئ موضعاً فارغاً ظاهراً لا يسمع فيه صوت أحد الثاني أن يكون ظاهر الملابس والبدن ظاهراً وباطناً بال غسل والوضوء الثالث إطلاق البخورات الطيبة عند بعضهم أن تيسر ذلك وقت الذكر الرابع أن يجلس متربعا أو متوركا أو متفرشا¹⁹ في حالة الذكر أو غير ذلك غير أن المختارة هو التربع الخامس أن يكون متوجهاً إلى القبلة السادس أن يكون واضعاً يديه على فخذه ويرفع سبائته حالة النفي ويضعها حالة الإثبات أن ذكر المنفى والاثبات السابع الإخلاص في النية لله تعالى حالة التلبس بالذكر الثامن من هو استحضار معنى المطلوب الحقيقي في السر التاسع هو أن يذكر بالرغبة مع الاحرام²⁰ والهيبة والتعظيم العاشر التوجه الكلي بالتمام الكمال نحو الحق تعالى بالإعراض عما سواه من شعور عنهم حتى عن نفسه بحيث يصير الذاكر والذكر عين المذكور لفاته فيه وبقائه به تعالى والله ولي العون والتوفيق والسلام ثم من هنا أحببت أن اختتم هذه الرسالة بأذن الله تعالى بوصية من فوائد مشائخنا الكمل من أهل العارفين به نفعا الله تعالى بهم أمين كشيخنا وبركتنا والد روح ومالك فتوح شيخ المشايخ والفرد الراسخ قطب العجائب ومنبع الغرائب الوارث المحمدي والخليفة الاحمدي سيد زمانه وامام أهل أوانه سيدي الشيخ أبي البركات أيوب ابن أحمد بن أيوب الخلوتي القرشي الشامي وكشيخنا وبركتنا الولي العارف بالله تعالى ببركته عصره وشمس دهره سيدي الشيخ محمد مرز الشامي نزيل المدينة المنورة وكشيخنا الولي الكامل والعارف الواصل سيدي الشيخ محمد بن الوجه السعدي اليميني وكشيخنا العالم العلامة والعارف الفهامة محقق زمانه ومدقق أهل أوانه سيدنا الملا إبراهيم بن حسن بن شهاب الدين الكردي ثم المدني وكشيخنا العالم المدقق والعالم المحقق شيخ المشايخ في ملته²¹ والفرد الراسخ في أوانه سيدي الشيخ حسن ابن علي بن عمر بن يحيى العجمي المكي وكشيخنا الامام ووارث علوم سيدي الانام مرشد زمانه وبركة أهل أوانه سيدي الشيخ ابن عبد الله محمد بن محمد الزجاري النقشبندي اليميني وغيرهم قدس سره قدس الله أسرارهم ونفعا بهم أمين والوصية هي كده أعلم أيها الطالب المقبل القائل السالك العارف الكامل علمك الله منه وفهمك عنه أن كنت خالصاً موافقاً للأمر الإلهي والأذن الرباني في قوله تعالى يا أيها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة وجاهدوا في سبيله لعلكم تفلحون. ومتوجهاً صادقاً للفوز والفلاح من هذا العالم الفاني وراغباً ومحباً وميلاً في الوصول إلى عالم البقاء التحقيق والوحدانية الصمدانية فاتق الله تعالى ظاهراً وباطناً بقلبك وسرك حتى لا تميل إلى شيء من عالم الكثرة الحجابية والظلمة الكونية وابتغ الوسيلة من الشيخ

الكامل العارف الواصل فبايعه واتخذ هاديا مرشدا الى الله تعالى ثم سلم رقبة انقيادك اليه واقعد على الصدق والإخلاص فيه والوفاء الكلي ظاهرا وباطنا بين يديه واستغرق في محبته سرا وعلانية حتى لا يظهر في مرآة لب قلبك سوى تخيل صورته المباركة دائما كل اوقاتك وجميع حالاتك واخدمه بالمال والاعانة بل وبالجسد والروح والا في كل ذلك فلا مجيء منك شيء ابدا اذ هو دليلك الى الله تعالى وباب فتوحك فرضى الله عنك هو رضا²² عنك فكيف لا يكون كذلك وهو خليفة رسول الله صلى الله عليه وسلم ونائب عنه ظاهرا وباطنا ومعلوما بان الخليفة هو صورة المستخلف والمستخلف معنى الخليفة ومعنى الشيء وصورته واحد كما ان ظاهري الشيء واحد وباطنه شيء واحد لا فرق بينهما الا بالمفهوم فقط لا غير فافهم ذلك ان كنت ذا فهم من اهل السعادة فلأجل ذلك قال الكمل من المشايخ الاعلام وأهل الله السادة الكرام ان المبايع للشيخ المشار اليه سابقا والاطاعة له انما هي مبايعه الرسول واطاعته له بعينه وقد جعل الله عز وجل مبايع الرسول الله صلى الله عليه وسلم والاطاعة بعينه وهو مبايعه الله جل وعلا قال الله تعالى ان الذين يبائعونك انما يبائعون الله يد الله فوق ايديهم ومن يطع الرسول فقد اطاع الله فالبمايعه للشيخ العزيز هو مبايعه الله والاطاعة له هو الاطاعة لله واذا كان كذلك فلا تحصص له امرا ولا تعرض ابدا بوجه من الوجوه ولو في نفسك وقد قال سلطان العارفين وامام المحققين مولانا الشيخ محي الدين بن العربي نفع الله به وايك ثم اياك ان يخطر لك خاطر الاعتراض على شيخك ولو رايت ان يفعل شيئا يكون خلافا للشرع فان الانسان ليس بمعصوم وانما يجب عليك ان يكون انت مع شيخك وشيخك مع الله عز وجل في جميع الاصول فان العصيان للشيخ انما هو العصيان لله جل وعلا من حيث انه قام بمظهرية الله تعالى والاعتراض عليه كان موجبا للفرقة والبيئونة غيبا وشهادة دنيا واخرا وموجبا لنقص العهد والارادة عدم التسليم له والحال ان التسليم للشيخ في جميع الامور في كل شيء وجب اكيد على المريد والا فليس بمريد له على الحقيقة والاعتراض من المريد على الشيخ كان موجبا للشقاوة ولا ينتفع به في الدنيا والاخرة وان صاحبه طول عمره ويكون تحت خدمته من حيث الظاهر فذلك قال الامام شيخ المشايخ سيدي شيخ التلمساني قدس سره من راي في شيخه غيبا²³ لم ينتفع به بل انما يجب عليك ان ترى جميع معاصي شيخك وكل سيئاته خيرا من طاعتك وحسناتك ان مشيت على شرط المريد له هذا والسلام ويجب عليك ان تحفظ العهد الذي كنت عقدته معه ولا تنقضه لان العهد معه هو العهد مع الله ورسوله فحفظ العهد معه هو حفظه مع الله ورسوله فاذا كان كذلك فمن اين يصح لك الاعتراض عليه ونقض العهد معه فما هذا الا ان يكون من شقاوتك والعياذ بالله من ذلك ولقد ذم الله تعالى الذين ينقضون عهد الله من بعد ميثاقه وجعلهم ملعونة ومطرودة وقال والذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما امر الله به ان يوصل ويفسدون في الارض اولئك لهم اللعنة ولهم سوء الدار ومدح المؤمنين الذين صدقوا ما عاهدوا الله عليه وجعلهم محفوظين لديه ومسعودين عنده وقال من المؤمنين رجال ما عهدوا الله عليه ومنهم من قضى نحبه ومنهم من ينتظر وما بدلوا تبديلا فلا للمريد الطالب السالك الى الله تعالى ان كان هو صادقا مخلصا في طريقه وسلوكه اليه تعالى بعد مبايعه شيخه المبارك وبعد مراعاته الحقوق الشرعية ان يجعل قلبه فارغا وحاليا²⁴ من الميل الى حب المال والبنين اذ هما فتنة له والمراتب الدنياوية والدرجات الاخرية ويخرج منه العوائق والعلائق المذمومة المانعة عن ظهور جمال الوحدة الحقيقة ويتوجه بباطن سره بتوجه الكلي الحقيقي والعزيمة الى الله من غير تشتت حاطر²⁵ والانجذاب الى الاطراف المانعة المفارقة للجمعية الموجبة للفناء في الله والبقاء به سبحانه وتعالى فلا يزال للسالك الكامل والطالب الواصل في الطريقة الى الله تعالى هكذا كان تحت تربية شيخه وداخل خدمة تصرفه وتحت رق انقياده وظل حمايته في الغيب والشهادة الى ان بلغ الغاية القصوى والمكانة الزلفي وارتفع البيئونة من البين ووقع في الجمع والعين واشرفت عليه انوار الاسماء والصفات واستوت عليه شمس الوحدة والذات قال الله تعالى واعبد ربك حتى ياتيئك اليقين وتبذل اليه تبتيلا ففروا الى الله جميعا ايها المؤمنون لعلكم تفلحون وقال الكمل من مشايخنا العارفين والفضل سيدنا المحققين نفع بهم ان الطريق المحمدية والسلوك الاحمدي هو الانقطاع الكلي الى الله تعالى في جميع اوقاته وكل حالت بالتوجه الكلي والشهود الكلي في نفسه من غير فترة ولا سامة والفرار والرجوع اليه عز وجل من غير المسمى بهذه العالم والخلائق من غير غفلة طريقة²⁶ عين عند توجه اليه تعالى فسادات الصوفية من الاصفاء وكل كمل المشايخ من الاولياء سلخوا على هذا الطريق وواصلوا بذلك الى الوحدة الصمدية الموجبة للفناء في الله تعالى والبقاء

به سبحانه وتعالى اما علمت قول سيد الطائفة الجنيد البغدادي قدس الله سره لو اقبل صديق على الله تعالى
 الف سنة ثم اعرض عنه لحظة لكان ما فاتته اكثر مما ناله قل هذه سبيلي ادعوا الى الله على
 بصيرة انا ومن اتبعني²⁷ وما انا من المشركين ومن يطع الله ورسوله فاولئك انعم الله عليهم من النبيين
 والصديقين والشهداء والصالحين وحسن اولئك رفيقا ذلك الفضل من الله وكفى بالله عليما²⁸ ومن اصدق
 من الله قيلا والله يقول الحق وهو يهدي السبل قال كاتب الاحرف عفي الله عنه هذا اخر ما تيسر من كتابه
 هذه الرسالة المباركة بعون الله تعالى وحسن توفيقه والله اعلم بالصواب واليه المرجع والمآب وذلك يوم
 الخميس بعد الزوال اول يوم من شهر ربيع الأول في تمام مائة وستة عشرة بعد الالف من الهجرة النبوية
 على صاحبها افضل الصلاة واتم التسليم وعلى اله واصحابه اولي الفضل والتعليم تم الكتاب بعون الله
 تعالى الملك الوهاب الغفار العزيز.

2 زبدة الأسرار

بسم الله الرحمن الرحيم والصلاة على سيدنا محمد واله مع التسليم
وبه نستعين في تحصيل العلية الثامنة والهداية العامة آمين يا رب العالمين وبعد فهذه رسالة ظريفة ونبذة
لطيفة سمينا بزبدة الاسرار في تحقيق بعض مشارب الأخبار نرجو من الله تعالى ان تكون نافعة ان شاء
الله تعالى للسالك السلوك الى ملك الملوك بلغه الله تعالى الى مراده وجعله من خير عباد امين وهي هذا
اعلم يا اخي في الله ورفيقي الي الله علمك الله منه وفهمك عنه اني اقول واقتر واقطع وأشهد عليكم يا اهل
الاسلام ظاهرا وباطنا قول لا اله الا الله محمد رسول الله امننت بالله وملائكته وكتبه ورسله واليوم الآخر
والقدر خيره وشره من الله تعالى الله ربي ومحمد نبيي والاسلام ديني والكعبة قبلتي والقراني 29 إمامي
والمسلمون اخواني وجهتي وجهي للذي فطر السموات والارض حنيفا مسلما وما أنا من المشركين وانا
برئ مما تشركون اني ذاهب الي ربي سيهدين انا لله وانا اليه راجعون ليس كمثله شيء وهو السميع
العليم 30 قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد والله خلقكم وما تعملون وما تشاؤون
الا ان يشاء الله واعلم ان الله على كل شيء قدير قل كل من عند الله فلا حول ولا قوة الا بالله العلي العظيم
ثم نقول ايضا لقد أن أوان الشروع في المقصود ولا رب غيره معبود ومن اللوازم علي العبد الكامل
والعارف الواصل بعد تحقيق اعتقاده بهذه الآيات المذكورة وبعد تصحيح اعتقاده بقوله صلى الله عليه
وسلم لا يضّر ولا ينفع الا الله وبعد اعتقاد قول اهل العلم من اهل السنة والجماعة بانه سبحانه وتعالى هو
الموجود لا 31 المطلق القديم الازلي الابدي القائم بنفسه المقوم لغيره ان يعرف ويعلم دائما في جميع
اوقاته وحالاته وتقلبات اموره كلها بان الله تعالى معه حيث كان بموجب قوله صلى الله عليه وسلم افضل
ايمان العبد ان يعلم بان الله معه حيث كان و بموجب قوله تعالى وهو معكم اينما كنتم وقوله ما يكون من
نجوي ثلاثة الا هو رابعهم ولا خمسة الا هو سادسهم ولا ادني من ذلك ولا اكثر الا هو معهم اينما كانوا
الآية فاعلم ذلك وكذلك انه من اللوازم عليه ايضا ان يعرف ويعلم بان الله سبحانه وتعالى محيط بكل
الأشياء بموجب قوله تعالى كان الله بكل شيء محيطا وقوله وقد احاط بكل شيء علما وغير ذلك من الآيات
ويقال هذه المعية هي معية الاحاطة كما ان هذه الاحاطة هي احاطة المعية غير ان هذين الآيتين يكون
تحقيق معناهما مسلما الى القائل سبحانه وتعالى ولقد بسطنا في هذا البحث ولو في الجملة في بعض
رسائلنا وما لنا علي حقيقة الامر الا بمجرد الايمان فقط بل وغير ذلك من الآيات المتشابهتين والاحاديث
المتشابهتين بموجب قوله تعالى لا يعلم تأويله الا الله والراسخون في العلم يقولون امانا به كل من عند ربنا
وما يذكر الا اولو الألباب وبموجب قوله صلى الله عليه وسلم وامنوا بمتشابهها اذ معرفة هذه المعية
الإلهية للعبد هو حقيقة ايمانه بالله تعالى بنصر الحديث المذكور فاعلم ذلك ومن اللوازم عليه ايضا بان
يكثر بلسانه ذكر لا اله الا الله بموجب قوله تعالى اذكروا الله ذكرا كثيرا وسبحوه بكرة واصبيلا وقوله
اذكروا الله قيما وقيما وقعودا وعلى جنوبكم الآية وغير ذلك من الآيات الشريفة وبموجب قوله صلى الله عليه
وسلم اذا اراد الله بعبد خيرا اكثر من ذكره وقوله اذا اراد الله ان يجعل عبده وليا من اوليائه الهمة لذكره
وقوله افضل الذكر لا اله الا الله وقوله افضل ما قلت انا والنبليون من قبلي قول لا اله الا الله وقوله لا اله الا الله
حصني فمن دخل حصني امن من عذابي وقوله لا شيء انجي من عذاب الله من قول لا اله الا الله وغير
ذلك من الأحاديث ثم يلزم على العبد الذكر المذكور عند ذكره بفهم معنى تلك الكلمة بان لا معبود ولا
مطلوب ولا مقصود ولا مراد ولا محبوب ولا معشوق ولا فاعل ولا موجود حقيقة الا الله وما سواه انما
هو ظل له تعالى والظل شيء معدوم وجوده كلا وجود بعد تحقيق الامر وان كان مرئيا برؤية العين فافهم
لأن القاعدة الاصطلاحية عند اهل الله تعالى ان كل من كان وجوده بغيره فوجوده لغيره لا لنفسه فإذا كان
كذلك فبان ان ما سوى الله تعالى ليس بموجود على حقيقة الامر وانما يقال في حقه انه هو ظهور الوجود
المطلق الحقيقي القابل لجميع تجلي الصور وغير الصور القائم بنفسه المقوم لغيره كظل الشخص مثلا لا
يقال وجود نفسه وانما يقال في حقه هو ظهور وجود الشخص وانما الموجود حقيقة هو الشخص فقط وان
كان الظل مرئيا كما تقدم فافهم ذلك ثم يذكر الذاكر المذكور بقلبه ايضا ذكر الله الله بموجب آية قل الله ثم
ذره في خوضهم يلعبون وغير ذلك من الآيات العظيمة ويفهم الذاكر عند قوله الله الله يكون المقصود هنا
من هذا القول هو من كان له الوجود التام ولا تقيده الاكوان وهو المتصف بجميع الكمالات الظاهرة
والباطنة التي يليق بجلال ذاته وكمال صفاته فاعلم ذلك ثم يتحقق الذاكر المذكور ايضا بسره ذكر هو هو

بموجب آية وهو الله في السموات وفي الارض الآية وآية وهو على كل شئ قدير وغير ذلك من الايات ثم يفهم الذاكر المذكور عند قوله هو هو يكون المقصود من هذه الاشارة هو ان هو يتعالى سربت في المظاهر الكونية والوجودات الخارجية او هو الظاهر في الكل وبالك لا غيره فافهم وقال بعض اهل العلم رضي الله عنه لا اله الا الله ذكر اللسان والله ذكر القلب وهو هو ذكر السر وقال ايضا لا اله الا الله ذكر العوام والله الله ذكر الخواص وهو هو ذكر اخص الخواص فاعلم ذلك ومن اللزومات عليه ايضا لزوم المراقبة في نفسه وهو ان يعلم ويعرف ان الله حاضر معه وناظرا اليه وشاهد عليه بموجب حديث اَعْبُدَ الله كأنك تراه فان لم تكن تراه فإنه يراك فيقال هذه المراقبة هي المراقبة الإحسانية بنص الحديث قال بعض اهل الذوق من الصوفية قدس الله سره ان مقام اعبد الله كأنك تراه هو مقام العوام من اهل السلوك ومقام فان لم تكن تراه فإنه يراك هو مقام الخواص منهم فافهم ومن اللزومات عليه ايضا بان يحسن الظن بالناس اجمعين وان كانوا حسب الظاهر انه وقعوا في المخالفات دائما فضلا عن غيرهم فان رحمة الله اوسع من ذلك قال الله تعالى ورحمتي وسعت كل شيء وقال صلى الله عليه وسلم عن الله تعالى ان رحمتي سبقت غضبي ولا شك ان الذنوب كلها كانت من جملة الاشياء والكل من الاشياء وسعتها رحمته بنص القول الالهي فاعلم ذلك ثم الموجب لذلك آية ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء وغير ذلك من الايات المباركة فالناس ما يدرون بان هذا العبد العاصي مثلا المخالف في الامور كلها يتوب ويرجع الي ربه بعد عصيائه وهو صلى الله عليه وسلم قد قال التائب من الذنب كمن لا ذنب له والملك الكريم الوهاب الحكم الغفور الرحيم قد قال ايضا في كتابه الكريم وخطابه العظيم ان الله يحب التوابين ويجب المتطهرين فلا يخفي على الفطن المتأمل ان لفظ التواب هو صفة من صلب المبالغة ويفهم من ذلك ان العبد المكثر للتوبة منه يكون من كثرة الذنوب المتوالية المترددة عليه فتكثير التوبة من العبد المذكور من الذنوب التي ركبها³² فاعلم ذلك فنحن الان نقول ظاهرا وباطنا استغفر الله العظيم من كل ذنب اذنبته عمدا او خطأ أو سرًا أو جهرا كبيرا او صغيرا من الذنب الذي اعلم ومن ذنب الذي لا اعلم واتوب اليه انا لله واتا اليه راجعون فلا حول ولا قوة الا بالله العلي العظيم وموجب حديث ايضا أعددت شفاعة لأمتي من اهل الكبائر والايات الكريمة والاحاديث الشريفة في ذكر هذا المقام كثيرة لا يليق ذكر الكل في هذه الرسالة لان المقصود في الكلام الاختصار وفي هذا المقام أي مقام حسن الظن بالناس يتعدى الامر الى مقام حسن الظن بالله تعالى فهذا اوجب من الاول بموجب آية لا تقطعوا من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم وغير ذلك من الايات العظيمة وبموجب حديث كل امتي معافا الا المجاهرون قال بعضهم رضي الله عنه ومن المجاهرين هو الاقرار للناس بارتكاب ذنب أي ذنب ما صغيرا كان او كبيرا وانما المطلوب من الإقرار هو الاقرار لله تعالى بنفسه وهو الاعتراف بالذنب له تعالى لا للناس فافهم ذلك ولقد قال بعض الصوفية لمريده قدس اسرارهم اكنموا حسناتكم كما تكتمون سيئاتكم وقال ايضا رضي الله عنه كونوا من رجال الليل ولا تكونوا من الرجال النهار اشارة الي ان الاعمال المستورة عن الناس تكون مطلوبة لعدم الرياء وغيره فيها فافهم وان كان عكس ذلك الجملة له مقصود اخر فاعلم ذلك فلا شك ان الناس كلهم ما كانوا يريدون ان يظهروا جميع ما فعلوا وعملوا من القبيح والمعائب اما خوفا او حياء من الناس مثلهم او كليهما جميعا هذا اذا كان ذلك من القبيح والمعائب فقط فكيف اذا كان ذلك من الذنوب والمعاصي كذلك يكون من باب اولي فافهم الكل ان كنت ذا فهم فاني فتحت لك سرا من اسرار حكمة الله تعالى في عبادته ثم كيف لا يكون كذلك أي كيف لا يكون الحق تعالى متصفا بصفة الغفران والرحمة الواسعة وما سوي ذلك وهو أشفق وارحم لعباده من الوالدين لولدهما فافهم وتأمل ثم ايضا هو صلى الله عليه وسلم لا يقال في حقه انه شفيع المتقين وانما يقال في حقه انما هو شفيع المذنبين وشفاعة محمد صلى الله عليه وسلم كما هو قد علمت ذلك سابقا قد دخرها عليه الصلاة والسلام يوم القيمة لأمتة صلى الله عليه وسلم اما علمت وسمعت انه فقد قيل بان الانبياء كلهم عليه الصلاة والسلام يوم القيمة وهو يوم لا قاضي الا رب جليل ويوم لا ظل الا ظله تعالى كانوا يقولون نفسي نفسي الا نبينا محمد صلى الله عليه وسلم فكفالك بهذه البشارة العظيمة التي بها يسوي العمر كله فانه لا يقول نفسي نفسي بل يقول امتي امتي المذكورة كلها فاعلم ذلك فاذا كان كذلك على ذلك بذلك فما لنا الا ونحسن الظن بالله تعالى بل وبالناس اجمعين اعتمادا للايات الكريمة والاحاديث الشريفة حكمة من الله تعالى وفضلا منه سبحانه فافهم وفي هذا المقام يجب علي العبد الكامل والعارف الواصل ايضا بان يكون عادما

الاعتراض علي الخلاق كلهم لان الاعتراض على الخلاق بما جرى عليهم من امورهم ظاهرا وباطنا يكون من اكبر سوء الادب مع الله تعالى الذي كان هو خالق كل شيء ذاتا وصفة فافهم وما حكي عن الشيخ الامام ابي النجيب الشهروردي ان له اخا في الله تعالى وصاحبا له يكون رجلا من اكابر الاولياء ببغداد فاتفق ذات يوم انه كان كثير البسط في حاله وكان مغضوبا من جانب ربّه تعالى قليل لشيء ارتكبه و لم يدر نفسه ذلك فارسل اليه الشيخ ابو النجيب باين اخيه شهاب الدين الشهروردي لينبئه على ذلك فكتبته ذلك الرجل فقال أي والله اي والله فقال الرجل بالحبل وربطه في عنقه وامر شهاب الدين ان يركب على بغلته فيمسك بطرف الحبل الثاني ويجره الي جميع رقايات بغداد وقال شهاب الدين بامر هذا جزاء من اعترض على الله تعالى والناس كلهم بتعجبون ويتحيرون بذلك الامر اذ الرجل ان مشهورا عند جميع الناس وانه جليل المقدار ويعرفون انه كان من الاولياء ثم سأل شهاب الدين ذلك الرجل وقال يا عم ما ذنبك حتى جعلت نفسك بمثل هذا الامر وهذا امر عظيم فقال الرجل يا ولدي اتّي ارتكبت على ذنب عظيم ولا يوجد عندي اكبر من جميع الذنوب وهو ذات يوم اني كنت قائما عند ساحل البحر فينزل المطر على البحر فقط والحال ان الناس يحتاجون الى المطر فان الرّاعة اصفرت والارض يبست في تلك السنة فاعلم ذلك هذا فانّ الخلق بيد الله وما تشاؤون الا ان يشاء الله ما شاء الله كان وما لم يشأ لم يكن والكل تحت قضائه وقدره وتحت قدرته وارادته سبحانه وتعالى اما سمعت وعلمت آية يا ايها الذين آمنوا عليكم انفسكم لا يضركم من ضل اذا اهتديتم وحديث سيأتين عليكم زمان خيركم فيه من لم يأمر بمعروف ولم ينه عن منكر وحديث اذا رايت شحا مطاعا وهوي متبعا ويعمل كل ذي رأي برأيه فعليك بخويصة نفسك ودع الامور العامة انتهي فالكل في زماننا هذا واقع بلا شك ولا ريب فتأمل ان كنت من اهل العقول السليمة والقريحة الصحيحة فمن شاء فليؤمن ومن شاء فليكفر ومن اللزومات عليه ايضا تحسين الخلق مع الخلاق كلهم لانه صلى الله عليه وسلم قد سنل عن أي الناس اقرب اليك يوم القيمة يا رسول الله فأجاب عنه صلى الله عليه وسلم بقوله احسنهم خلقا والموجب كذلك حديث ما بعثت الا لأتمم مكارم الاخلاق فلأجل هذا قال بعض اهل التصوف رضي الله عنه التصوف و³³ هو حسن الخلق فمن لا له حسن الخلق لا تصوّف له فافهم ثم تضمّن جملة حسن الخلق ايضا في حديث ضع الناس في مواضعهم وفي حديث أكرموا الصّيف ولو كان كافرا وفي حديث من آمن بالله ورسوله فليكرم جاره وفي حديث لا تردّ السائل فانه هدية الله الي خلقه وفي حديث الخلق كلهم عيال الله فاح بهم الى الله تعالى انفعهم لعياله وفي اشارة حديث لقدسي اني لأستحي ان اعدّب الذي شبيهة من عبادي وفي هذا المقام اشار اليه آية واما السائل فلا تنهر وآية قول معروف ومغفرة خير من صدقة يتبعها اذني فافهم والاحاديث كثيرة في بيان حسن الخلق مع الخلاق كلهم لا يلبق ذكر الكل في هذا المختصرة حكمة من الله تعالى لان تطويل الكلام في خير موضعه يورث الملل والسآمة فاعلم ذلك قالوا أي اهل العلم والحكمة رضى الله عنهم وجماع حسن الخلق مع الخلاق كلهم هو ايصال الراحة اليهم والمؤانسة معهم وعدم الوحشة منهم فلأجل ذلك قال امير المؤمنين علي رضي الله عنه افضل الاعمال ادخال السرور في قلوب الاخوان فاعلم ذلك ففي هذا المقام يتعدى الامر الى التخلق بأخلاق الله سبحانه وتعالى بموجب حديث ان الله اخلاقا كثيرة فمن تخلق واحدا منها دخل الجنة فلأجل ذلك ايضا قال بعض الصوفيّة قدس سره اول التصوف هو تجريد المقصد الى الله تعالى واخره هو التخلق بأخلاق الله سبحانه وقال ايضا اول التصوف علم واوسطه عمل واخره موهبة فاعلم ذلك ومن اللزومات عليه ايضا الرضى بالقضاء والقدر بموجب آية وكان امر الله قدرا مقدورا وبموجب حديث آمنت بالله وملأته وكتبه ورسله واليوم الآخر والقدر خيره وشره من الله تعالى لان الرضى بالقضاء واجب لا بالمقضى به والمعصية مثلا لان الرضى بالمعصية كفر فتحقق وتأمل و لقد طولنا هذا البحث في بعض رسائلنا فافهم الامر كله تصب ان شاء الله تعالى اذا فعل العبد كل ذلك وعمل جميع ما ذكرنا مع اخلاص النية في الكل لله تعالى وتكثير الذكر وعدم غفلته عنه سبحانه وكمال اتباعه لرسول الله صلى الله عليه وسلم ظاهرا وباطنا مع العلم بان ذلك الكل يكون بمحض فضل الله تعالى عليه لا بمقابلة علمه وعمله حتي صار كالعادة له بحضوره مع الله تعالى وشهوده الدائم له سبحانه ومراقبة في جميع اوقاته وسبدا³⁴ اهل اوانه ويدعي بولي الله تعالى وعارف به سبحانه فيكون اهلا له تعالى وخليفة عنه سبحانه فحينئذ يقال له بالانسان الكامل والعارف الواصل بلا شك ولا ريب وكان معلوما مجهولا كأويس القرني فان صلى الله عليه وسلم قد قال في حقه انه كان مجهولا في الارض

معلوما في السماء وما ذلك علي الله بعزير وفي هذا المقام اشار اليه الحديث القدسي ان اوليائي تحت خبائي وفي رواية تحت قبائي لا يعلمهم سوائي وفي المقام ايضا اشار اليه حديث انما انا بشر مثلكم اكل كما تأكلون واشرب كما تشربون الحديث ويقال صاحب هذا المقام بالملامية الذين لا يصير اكابر الاولياء من الاقطاب الا منهم هكذا قال شيخنا وشيخ مشائخنا سلطان المحققين وامام العارفين سيدي محي الدين ابن العربي قدس الله سره و نور ضريحه و نفعنا به آمين. ولكن من لوازم رجال هذا المقام كانوا لا يتركون ظاهر الشريعة والحقيقة وهم الجامع بينهما لأنهم وارثوا مقام النبي صلي الله عليه وسلم والا لما كان من اهل الوارثه فلم يكن كاملا فافهم بموجب حديث بعثت بالشريعة والحقيقة والانبياء كلهم ما بعثوا الا بالشريعة فقط وقد اتفق العارفون بالله تعالى ان يقولوا ان التقيد بظاهر الشريعة يكون من شروط الولاية فضلا عن التمسك بباطن الحقيقة والا فلا يصير العبد وليا من الاولياء بوجه من الوجوه ولو خرقت له العادة وانما خرق العادة في حقه يقال له الاستدراج فقط لا الكرامة فاعلم ذلك فلا يخفي على العبد العاقل والعارف الكامل بان خرق العادة ان صدر من الكافر والفاسق يقال له الاستدراج وان صدر من الصالح المتقيد بظاهر الشريعة يقال له الكرامة وان صدر من النبي يقال له المعجزة وأن صدر منه قبل نبوته يقال له الإزهاص فاعلم ذلك ولا تبرح من المقام الجامع بين الشريعة والحقيقة بموجب النص النبوي المذكور في الجملة قد أطنبا الكلام في بحث الشريعة والحقيقة في بعض رسائلنا ثم بعد تحقيق العبد المذكور بجميع المقام المزبور يصير عبدا خالصا لله تعالى وحدا³⁵ عما سواه سبحانه وذلك هو المقصود الأعظم والمطلوب الأقدم وهذا المقام يقال له العبودية المطلقة التي هي أعلا المقامات كلها للعبد وفي هذا المقام أشار آية سبحان الذي أسرى بعبده الآية ولا يقول سبحانه برسوله ولا بنبيه ولا بحبيبه إذ ليس فوق هذا المقام للعبد المقام الربوبية المخصوصة لله تعالى فافهم الكل والسلام وفي هذا المقام أيضا يصير الذاكر مذكورا والعارف معروفا والناظر منظورا والشاهد مشهودا والمريد مرادا والمحبة محبوبا والرب عين العبد والعبد عين الرب لفاته في الله تعالى وبقائه به سبحانه واستغراقه في التجلي الجلالي بشهوده الدائم له في مقام الانطماس والمحو والمحق والصق لوصوله إلى المقام الموسوي ثم بعد الإفاقة يكون خليفة عنه سبحانه وتخلق بأخلاق ربه بعد تحقيقه بمقام حديث كنت سمعه وبصره إلى آخر الحديث غيره أن العبد عبد وإن ترقى والرب رب وأن تنزل فلهذا قال بعض العارفين بالله تعالى شعرا البحر بحر على ما كان في قدم وإن الحوادث أمواج وأنهار فافهم الأمر ولا تغلط فإن فيه مزلّة الأقدام ولا يتخلص من هذه الورطة الداهية إلا أهل العنايات وكمال السعادات الشاملة على ظواهرهم وبواطنهم وفي هذا المقام أيضا قال الشاعر رِقَ الزجاج ورقّت الخمر، فتشاكلا وتشابه الأمر، فكأنما خمر ولا قدح، وكأنما قدح ولا خمر. وقال بعضهم لون الماء لون أنائه وقال غيره فالكل هو يا فتى إن أطلقت قيوده والكل نحن يا فتى لأننا حدوده وغير ذلك من جنس هذا الكلام على قدر المقام بعد حصول المرام ثم ربما يكون العبد في هذا المقام بدوام شهوده الكثرة في الوحدة والوحدة في الكثرة حتى غلب عليه الحال عند تجلي الحق تعالى له بتجلي جلال الجمال وجمال الجلال فما رأى في الوجود غير الموجود الظاهر بصور الأشياء كلها علما وكشفا وصار في مقام الأنانية العينية المغنية عن الاتينية المشار إليها بمقام الوحدة المكلفة فافهم وفي هذا المقام أشار إليه حديث المؤمن مرآة المؤمن أي المؤمن الحادث مرآة المؤمن القديم فتعين ما تعين الآخر فجرى من هذا العبد الفاني المستغرق في شهود المطلقة كلام من غير اختيار مثل قول أنا الحق³⁶ كالحلاج البغدادى وأنا الله كالسيد نسيم الحلبي وما جيتي سوى الله كالشيلي وسبحاني ما أعظم شأني كأبي يزيد البسطامي وكأصبحت على كل شئ قدير كأبي المغيث ابن جميل وغير ذلك من كلام أهل الشطحات قدس الله أسرار الجميع وأما في الحقيقة فإن الله تعالى هو المتجلي المتكلم علي لسان عبده لا العبد فاعلم ذلك ولا تغلط تصب ان شاء الله تعالى اما فهمت قوله تعالى في الحديث القدسي لا يزال عبيدي يتقرب الي بالنوافل حتى احبه فاذا احبته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها ولسانه الذي ينطق به و عقله الذي يعقل به الحديث وفي هذا المقام ايضا قال الله تعالى لبعض المعصومين عليه السلام من طلبني وجدني ومن وجدني احبته ومن احبته عشقته ومن عشقته قتلته ومن قتلته فعلى دينه ومن على دينه فانا دينه فحينئذ في هذا المقام يكون الحق قام مقام الكل من العبد المتقرب اليه سبحانه وتعالى بعد توديه الامانة الي اهلها بموجب آية ان الله يامرکم ان تؤدّ³⁷ الامانات الى اهلها الآية وفي هذا المقام ايضا يقال العبد بالانسان الكامل فحينئذ يصير العبد سزا من

اسرار الله تعالى الانسان سرّي وانا سرّه فالمراد بالانسان هنا هو الانسان الكامل والعارف الواصل الي هذا المقام لا مطلق الانسان الناقص الذي هو الحيوان الظاهر في صورة هذا الانسان فاعلم ذلك فمغني الحديث بان الانسان الكامل كان من شأنه ان لا يغفل عن الله تعالى طرفه ابدأ فيكون في جميع اموره وحالاته كلها من الله الى الله على الله في الله مع الله بالله عند الله فالحق تعالى دائماً كان موجوداً في قلب هذا الانسان المذكور لعدم غفلته عنه تعالى وعدم نسيانه فيه فيصير الله تعالى بهذا الاعتبار سرّاً لهذا الانسان ثم هو سبحانه ايضا لما رأي عبده المذكور قابلاً لتجليه الخصوصي خلق عليه بأنواع الصفات والنعوت من صفاته ونعوته ثم كانه هو بعد تخلقه بأخلاقه و صار نائباً وخليفة عنه سبحانه وصورته التي خلق ادم عليها خلافته لان الخليفة صورة المستخلف اذا كان لاحظه بعين السعادة الكبرى واوصله الي المراتبة القصوي وقام هو مقام كله فحينئذ يصير هذا فيهذا الاعتبار يقال له آتاه هو سرّ الله تعالى فاعلم ذلك وقال بعض المتصوّفة آتاه الله تعالى واعته عليه فالمراد بحديث الانسان سرّي يكون باعتبار ثبوته في العالم الالهي القديم الازلي قبل وجوده في الوجود الخارجي ومعني وانا سرّه يكون باعتبار بعد ظهوره فيه لأنّ الله تعالى كان دائماً في قلب هذا العبد فلأجل ذلك سمّي قلبه بعرش الله المعبر عنه بالانسان كما سمّي المسجد بيت الله وفي هذا المقام³⁸ بعض المعصومين عليه السلام اين اطليك يا ربّ او قال اين أجذك فقال سبحانه أطلبنّي أو تجدني في قلب الفقير المكسر من أجلي واوحى الله تعالى الى داود عليه السلام يا داود فرّغ قلبك أسكن في فاعلم بذلك في بيت ربّه وليس البيت إلا قلبه فينغي للعبد العاقل المؤمن ان يكون صاحب الامانة فلا يدخل في البيت المذكور المعبر عنه بالبيت المعمور من وجه عند العارف المحقق الا صاحب البيت³⁹ فاعلم ذلك ثم يمكن ان يقال بان سببه سرية العبد له تعالى وسريّة الله لعبده سبحانه هو موجب اشارة آية اذكروني اذكركم وحديث من ذكرني في نفسه ذكرته في نفسي و من ذكرني في ملاء ذكرته في ملاء خير منهم انتهى ثم بعد الكلام الطويل والقول الجميل رجعنا الى ماكانا بارادة بيانه و هو المقصود بالذات فحينئذ ننّه تنبيهات نفيسة نافعة ان شاء الله تعالى لبعض طلاب الطريق من الاحباب ولأهل السلوك من الاصحاب بلغه الله تعالى الي مراده وجعله ان شاء الله تعالى من خير عباده امين فنقول الان اعلم يا اخي ولي الله ونائبه وظل الله و خليفته ثبتني الله و اياك بالقول الثابت التأم و يختم لي وله بحسن الختام ان لكل ولي من اولياء الله تعالى والعارف من العارف به سبحانه شغلا من الاشغال و هجيراً من الهجرات فافضل الاشغال هو شغل المعية المذكور به في صدر الرسالة كما ان افضل الهجرات هو اسم الله الاعلم اذ كلاهما يكون بمنزلة الام والاب لجميع الاشغال والهجرات كلها اذ لا يصير اكابر الاولياء والعارفين ولها و عارفاً بالأشتغال بعض الاشغال من الاشتغال القوم ولزوم بعض هجيراتهم و لكن بشرط اخذهما عن المشايخ الكمل المكملين من العارفين بالله تعالى واهله سبحانه قدس الله اسرارهم والآ فلا يصحّ ذلك ابدأ فلأجل ذلك قال صلي الله عليه وسلم من مات وليس في عنقه بيعة ثم مات فقد مات ميتة جاهلية فلأجل ذلك قال ايضا في الاثر من لا شيخ له فالشيطان شيخه فاذا كان شيخه شيطاناً فتحقق بانه اضلّ واصلّ ولو كان كثير العلم والعمل فاعلم فلأجل ذلك⁴⁰ اشار اليه النبي صلي الله عليه وسلم بقوله انما العلم بالتعلم ثم المراد بالشيخ هنا هو شيخ البيعة والتلقين لا شيخ القراءة والتدريس فشيخ البيعة والتلقين هو خليفة الله تعالى او قلت هو خليفة الرسول ونائبه بل هو عينه لا غيره بالنص لان الخليفة صورة المستخلف ما تقدم ذكر ذلك فتحقق ذلك ثم لما كان رسول الله صلي الله عليه وسلم عند مبايعة الناس من الاصحاب يتجلي الله عليه بالتجليّ تعين الواحدي بحيث لا يتميز المتجليّ والمتجليّ له عند شهود العارف المحقق من اصحاب الذوق الحقيقي فيكون ذلك تنبيهاً وتعليماً لاهل البيعة المذكورين الذين يكونون الآن بمنزلة المريدين الاخذين عن المشايخ كما بايعوا مشايخهم والمشايخ خلفاء الرسول صلي الله عليه وسلم قال صلي الله عليه وسلم عليكم بالخلفاء الراشدين وهم القاتمون بمنزلة الرسول صلي الله عليه وسلم في زمانهم فاذا فهمت سرّ آية ان الذين يبايعونك انما يبايعون الله الاية فلأجل ذلك هذا يجب علي المريد العارف الكامل وقت المبايعة مع شيخه ان يشاهد بقلبه ويتخيل فيه بانه ما بايع الا الله ولا بد من ذلك والا فلم يصل الي درجة البيعة الحقيقة فاعلم ذلك فيمجرد دخول المريد في المبايعة مع شيخه وصل الي مقام العارفين بالله تعالى ان عرف الامر كما هو علي ذلك واما فائدة دخول المريد في مبايعة المشايخ فلا يعرف بحقيقة الامر الا بعد الموت فمن شاء فليؤمن ومن شاء فليكفر وليس الخبر كالعيان والله اعلم ثم ان نتيجة هذه الافعال والاعمال كلها فانها يحصل ويوجد ويتحقق بالملزمة عليها مع الصدق

في الامور كلها واخلص النية فيها لوجه الله تعالى لا غيره والصبر مع الكل والجد في الطلب ليس كما قيل من طلب شيئا جد وجد فافهم وتأمل وفي هذا المقام قيل للشيخ الجليل سيّد الطائفة قدس سره بم وصلت الى هذا المقام فقال وأشار بيده الى خده بوضعي هذا على عتبة باب شيعي اربعين سنة فلاحظ هذا اتفق الصوفية رضي الله عنهم بان يقولوا لا تتل هذه الطريقة بالراحة ابدا فاعلم ذلك وقيل ايضا للشيخ الامام سلطان الاولياء عبد القادر الجيلاني بم وصلت الى الله تعالى فقال ما وصلت اليه تعالى بكثرة صلاة ولا صيام وإنما وصلت اليه بالصبر والتواضع وسخاوة النفس وسلامة الصدر فقط وفي هذا المقام أيضا قال صلى الله عليه وسلم في حق أبي بكر الصديق رضي الله عنه ما فضلكم أبو بكر بكثرة صلاة ولا صيام وإنما شيء وقر في صدره وفي رواية سرّ بدل شيء وتصديق ذلك حديث ما صيّني الله بشيء في صدري إلا وصيّته في صدر أبي بكر فاعلم ذلك وقال بعض العارفين بالله تعالى رافعا عن إشكال كلام الشيخ عبد القادر المذكور رضي الله عنه وكلام الرسول صلى الله عليه وسلم في قولهما بكثرة صلاة ولا صيام فلا تظن أن الشيخين المذكورين لم يصلّيا ولم يصوما أبدا بل يصلّيان ويصومان مع تكثير نوافل الصلاة ونوافل الصيام وإنما المراد بقول النبي صلى الله عليه وسلم وقول عبد القادر الجيلاني قدس سره أنه ما وصلا إليه سبحانه وتعالى بمجرد تكثير الصلاة وتكثير الصيام فافهم ذلك قيل إن مراد كلام رسول الله صلى الله عليه وسلم وكلام الشيخ عبد القادر الجيلاني رضي الله عنه بكثرة صلاة ولا صيام هو تكثير النوافل الزائدة على الفرائض فيهما فاعلم ذلك وقد فهم بعض الزنادقة والملاحدة والعباد بالله من فهمهم أنه يصل شخص إلى الله تعالى ولو بلا صلاة ولا صيام بنص الحديث المذكور وبنص كلام الشيخ عبد القادر السابق ذكره والحال أن الأمر ليس كذلك فانه تعالى يتولى هدي الجميع وبيده سبحانه كمال التوفيق وحسن التحقيق ثم إلى هنا رجعا إلى أصل المقصود ولا رب غيره معبود وهو أنه لما كان نتيجة الكل من الأمور حاصلة للعبد الكامل والعارف الواصل فعلا وحالا بتحقيق شهود التمام وكماله العام علم وعرف بأن لا موجود علما وكشفا على الحقيقة إلا الله تعالى وأنه لولا ظهوره في الكل ما كان وجود كل شيء فلاجل هذا قال بعض المحققين قدس سرهم إنه من تمام عبادة العبد أن يعلم بأن المعبود ظاهر في العابد وإلا فلا يكون عابدا على الحقيقة لدخول على الشرك الخفي فكيف لا يكون كذلك وهو العابد والمعبود وهو العابد من حيث الأمر يرجع إليه فاعلم ذلك ولا تغلط فإن في ذلك مزلّة الأقدام ثم إنه ينبغي له أن يعلم ويعرف كلما توجه إلى شيء أي شيء ما وجد الحق تعالى ظاهرا ومتجليا ومتجليا عليه وله وفيه بتجلي الإيجاد والخلق عموما وبالتجلي الخصوصي على كل أحد حسب قابليته خصوصا فاعلم ذلك ثم ينبغي له أيضا أن يعلم ويعرف بأن القبلة أربعة على ما قال بعض أهل الذوق من أهل العلم والعرف⁴¹ فالأولى منها يقال لها قبلة العمل والثانية يقال لها قبلة العلم والثالثة يقال لها قبلة السر والرابعة يقال لها قبلة التوجه فاما قبلة العمل فصريحه في أية قول وجهك شطر المسجد الحرام فلا تصح الصلاة إلا بالاستقبال إليها ظاهرا سواء كان المصلّي عارفا أو جاهلا فهذه القبلة يقال لها قبلة العوام فقد تكون هذه القبلة بعيدة عن المصلّي أو قريبة منه باعتبار مكانه وقد تكون هذه من جهة مخصوصة إما من الشرق أو من الغرب أو من الجنوب أو من الشمال فيعرف كل أحد من العوام هذه القبلة فافهم وأما قبلة العلم فأشار إليها آية فليمنّا تولّوا فثمّ وجه الله ويقال لها قبلة الخواص فيكون الشخص عند توجهه إلى هذه القبلة الوجهية قريبا منها باعتبار وبعيدا منها باعتبار بل قد يكون عين القبلة باعتبار في وقت واحد وحالة واحدة فلا يعرف كل أحد سرّ هذه القبلة المذكورة إلا الخواص فاعلم ذلك وأما قبلة السرّ فهي المحيط في الكل والظاهر بالكل في الكل على الكل عند الكل من الكل مع الكل إلى الكل ومنه الكل وإليه يعود الكل وهو عين الكل وهو الكل وهو الأول والآخر والظاهر والباطن وهو أقرب إليكم ولكن لا تبصرون وهو أقرب إليكم من حبل الوريد وهو معكم أينما كنتم وهو الذي ليس كمثله شيء وله كل شيء فاعلم ذلك فإنه مكنونات الأسرار الربّانية ولَبّ الأبواب العرفان الإلهية التي ما فاز منها وظفر بها إلا أهل السعادات العامة الشاملة على ظواهرهم وبواطنهم لاتباعهم لرسول الله صلى الله عليه وسلم فتحقق ذلك وأما قبلة التوجه فهي المعبر عنها بالقلب الصنوبري المقابل للقلب الحقيقي المشار إليه في حديث قلب المؤمن عرش الله وقال بعضهم رضي الله عنه القلب غيب والحق غيب والغيب بالغيب أنسب غير أن المتوجه إلى هذه القبلة لا بدّ له بأن يتخيّل الحق سبحانه وتعالى ظاهرا فيها بالحضور التام دائما في جميع حالاته وأوقاته فهذا الشغل كان مما اعتمد عليه أكابر مشائخ النقشبندية قدس الله أسرارهم وأما نحن فقد حصل لنا فائدة كثيرة ما لا يحصى بركتها لما دخلنا في

هذه الطريقة واشتغلنا بهذا الشغل وتربينا تحت يد شيخنا الإمام مقتدي الأنام وهو الشيخ الولي العارف بالله تعالى بلا شك ولا ريب في عالم الشهادة والغيب مولانا الشيخ محمد باقي النقشبندی اليميني قدس الله روحه ونور ضريحه ونفعنا به آمين فقد حصل لنا فائدة كثيرة ما لا يحصى برحمته فاعلم ذلك ثم لا يعرف جميع ما قلناه ويتحقق به إلا من كان هو نحن ونحن هو ظاهرا وباطنا في الدنيا والآخرة والله يتولى هدي الجميع وبه سبحانه يد التوفيق ومنه ملكوت التوحيد والله أعلم ثم بعد وصول العبد المذكور الفاني في الله تعالى والباقي به إلى وحدة الوجود المطلقة المغنية للغيرية والمزيلة عن الائتينية المبعدة عن شمام راحة من الشرك الخفي فضلا عن الشرك الجلي يرى الكل من الأشياء ظهورا من ظهوراته وتجليا من تجلياته وتعتيا من تعتباته بل الكل عينه لو صوله إلى مقام القرية الحقيقة التي لا تميز فيها أبدا وفي هذا المقام قال الشيخ أبو يزيد البسطامي أنا من أهوى ومن أهوى أنا وفي هذا المقام أشار إليه الأيت المذكور وهي آية الإحاطة وآية المعية وآية العينية وآية الأقربية وآية الأنفسية وغير ذلك قال بعض العارفين بالله تعالى تنبيهها وتعلينا لعوام أهل الطريقة قريك منه تعالى بأن تكون مشاهدا لقرية منه وإلا فمن أين أنت فوجود قرية ثم في مقام الإحاطة أشار إليه أيضا حديث لو أنكم دليتم بحبل لهبط على الله ثم قرأ عليه الصلاة والسلام وهو الأول والآخر والظاهر والباطن وهو بكل شيء عظيم⁴² فكيف لا يكون كذلك وهو أقرب إليكم من نفسك كما تقدم فأتت قريب من الله تعالى بمعيتة معك وإحاطته بك في جميع الاعتبارات والمراتب في الأمور كلها في الدنيا والآخرة بل هو سبحانه معك ومحيط بك قبل وجودك في الوجود الخارجي إذ أنت هناك بمنزلة نعوتة وصفاته في مرتبة حقيقتك العدمية الثابتة في العالم الإلهي الأزلي كان الله ولا شيء معه وهو الآن على ما عليه كان ولكن قد اصطلاح بعض أهل العلم بقوله بأن معية الله تعالى مع عبده يكون ولكن قال بعضهم إن الله معك وليست معه بالنص فتفتن وتأمل وفي هذا المقام أيضا يقال له العلم والعالم والمعلوم واحد لا غير إذ الغيرية هنا يكون بحسب المفهوم والاعتبار فقط فتتحقق الي باطن إشارة قوله صلى الله عليه وسلم اعرفكم بالله أعرفكم بأنفسكم وقوله أيضا من عرف نفسه فقد عرف ربه وزاد عليه بعضهم بقول من عرف ربه جهل نفسه ومن جهل نفسه كل لسانه وقال ومن عرف ربه كل لسانه فاعلم وتأمل فانه من دقلق العلوم والسلام وفي هذه المقام أيضا قال أبو بكر الصديق رضي الله عنه العجز عن درك الإدراك ادراك الحق وعليه وسلم في دعائه اللهم أرنا الحق حقا كما هو في نفس الامر وارزقا اتباعه وارنا الباطل باطلا وكذلك وارزقنا اجتنابه فافهم ذلك في الكل ثم مقام سر آية هو الاول والآخر والظاهر والباطن وغير ذلك من الايات المتشابهة قال أيضا أبو بكر الصديق رضي الله عنه ما رأيت شيئا الا ورأيت الله قبله وقال عمر رضي الله عنه ما رأيت شيئا الا ورأيت الله بعده وقال عثمان رضي الله عنه ما رأيت شيئا الا ورأيت الله معه وقال علي رضي الله عنه ما رأيت شيئا الا ورأيت الله فيه و كلام السادة الائمة رضي الله عنهم يكون ماله واحدا وانما الاختلاف في شهودهم فقط علي كل واحد منهم حسب مقام فاعلم ذلك وأما الشيخ أبو يزيد البسطامي فانه يقول حجبت في أول السنة فلم ار البيت ولا رب البيت ثم حجبت في السنة الثانية ورأيت البيت ولم ار رب البيت ثم حجبت في السنة الثالثة فلم أر الا رب البيت فقط ولقد قيل بأن الشيخ ذو النون المصري قدس سره اجتمع بواحد من رجال هذا المقام وهو يمشي على الماء في نيل مصر فسأله ذو النون بقوله من اين جئت يا رجل فأجاب الرجل بقوله هو فقال ذو النون الى اين تروح فقال الرجل هو فقال ذو النون ما اسمك فقال الرجل هو فقال ذو النون أنت انسان انت ام جني فقال الرجل هو ثم تركه وخلي سبيله وقال هذا من العجائب والغرائب ولقد روي عن النبي صلى الله عليه وسلم انه قال لا تفضن لوني على يونس ابن مثا قال بعض اهل العلم بان مراد هذا الحديث بعد تفضيله صلى الله عليه وسلم نفسه علي يونس عليه السلام يكون ذلك من حيث المعراج فقط لا المطلق فافهم وكذلك كما انه صلى الله عليه وسلم عرج بالبراق الي اعلى عليين حتى وصل الي ربه وكذلك يونس عليه السلام انه عرج بنون الي السفلى سافلين حتى وصل الي ربه أيضا فيكون هذا الحديث مؤيدا للحديث السابق ذكره وهو حديث لو انكم دليتم بحبل لهبط على الله صلى الله عليه وسلم يكون بمعنا⁴³ لا لفظه أنه يقول اجتمع سنة من الملائكة بمكة المشرفة فواحد منهم اتى من جهة فوق والآخر من جهة تحت والآخر من جهة الشرق والآخر من جهة المغرب والآخر من جهة الجنوب والآخر من جهة الشمال فكان كل واحد منهم سأل صاحبه بقوله من اين جئت فكل يجيبون بقولهم من عند ربنا فافهم وورد في

الحديث ايضا انه قال صلى الله عليه وسلم ان الملائكة الأعلي ليطالبونهم عندكم كما يطلبونه عندهم فاعلم ذلك ثم اذا كان كذلك فيكون الحاصل في الكلام كله شهود وحدته المطلقة وظهوره وتعيينه فيها وعلم بأنه لا موجود علي الحقيقة الا الله تعالى وصفاته فلاجل ذلك قال شيخ مشايخنا الولي العارف بالله تعالى الشيخ محمد ابن فضل الله البرهانفوري قدس سره وأنّ الكلّ من الموجودات من حيث الوجود عين الحق تعالى ومن حيث التعيين غيره وأما من حيث الحقيقة أي حقيقة الامر بمعنى نفس الامر فالكل هو الحق سبحانه وتعالى فكيف لا يكون كذلك وهو الاول والاخر والظاهر والباطن وهو ليس كمثله شيء وله كل شيء فهذا من أعجب العجائب والمضدّان وهو الجامع بين الضدّين ولقد قيل لابي سعيد الحراز قدس الله سرّه بم عرفتم الله فقال بجمعه بين الضدّين فافهم حق التحقيق فان في ذلك مزلة الاقدام وبالله التوفيق ومع هذا انه سبحانه هو الم تصف بقل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد فيا حبيبي وقرّة عيني ان اردت السلامة في الدنيا والاخرة فلا تبرح مقام هذه السورة وهذه الآية تسعد سعادة الابد والسلام ثم الحاصل من الكلام ايضا انه يكون من تمام العبد ان ⁴⁴ يتعلق قلبه بسوي الله تعالى اذ من تعلق قلبه بسواه فهو محجوب وبعيد عنه تعالى فان المحجوب البعيد عن الله تعالى لا يصير انسانا كاملا ولا عارفا واصلا وان كان الكل من الموجودات ظهور من ظهوراته وتعين من تعييناته وتجلّ من تجلياته وغير ذلك وليس المطلوب والمقصود والمراد علي الحقيقة الا الظاهر المتعين المتجلّي الذي كان وجوده هو وجوده المطلق القابل لجميع التقيدات فاعلم ذلك وتحقق الكل فانه من دائق ⁴⁵ الاسرار الفائضة من فيض نور الانوار وبالله التوفيق وبالله ملكوت التحقيق فالعباد بالله من الحجاب الذي لا يرفع والبعد الذي لا قرب بعده ولا رجوع اليه سبحانه وتعالى فلاجل ذلك قال السيّد ابو بكر ابن سالم العنباتى المشهور بحضر موت قدس سره عذابى عذاك ولو كنت في النعيم واذا كنت علي راض فلا ابالي بالجحيم فان المقصود الا عظم والمطلوب الاقدم هو رضى الله تعالى والوصول اليه سبحانه وتعالى هكذا كان مقصودة العارف الواصل والسالك الفاضل اذ ليس له مطلوب سواه تعالى في الدنيا والاخرة وان كان ظاهره مسغولا ⁴⁶ بالدنيا ولكن قلبه متعلق بالله لا بغيره وفي هذا المقام اشار اليه حديثه اجعلوا الدنيا في كفكم ولا تجعلوها في قلوبكم وقال بعض العارفين الدنيا حرام على اهل الاخرة والاخرة حرام على اهل الدنيا وهما حرامان على اهل الله تعالى وقال ايضا رضي الله عنه اهل الدنيا يخدمهم العبيد ولا الاماء واهل الاخرة يخدمهم الاحرار والكبراء واهل الله تعالى يخدمهم الملوك والسلاطين فاعلم ذلك انظر الي ما قال ولا تنظر الي من قال وخذوا الحكمة عن لقمانها وأتوا البيوت من ابوابها قال كاتب الأحرف رزقه الله تعالى كمال التوفيق وجعله ان شاء الله تعالى من اهل التحقيق هذا آخر ما تيسر بانن الله تعالى من كتابة هذه الرسالة المباركة
امين يارب العالمين

3 قرّة العين

بسم الله الرحمن الرحيم

وبه العون ومنه التسميم الحمد لله الذي جعل محمداً افضل مخلوقاته وكمل مظاهر اسمائه وصفاته ثم صلى عليه وسلم واتم ببركاته وعلى الال الظاهرين⁴⁷ وجميع صحابات صلاة وسلاماً دائمين بدوام آلائه وإراداته فهذه رسالات في غلبة⁴⁸ الاختصار نافعة لذوي البصرة والابصار منية على التشبيهات سمينها بقرة العين التي كانت للانسان كالتعبير للانسان كالعينين⁴⁹ وهي انها صدرت بعد سؤال بعض من الاخوان والاصحاب والمحبين والاحباب والصادقين في الطلب والقائمين بالسبب رزقهم الله تعالى كمال التوفيق وجعلهم من اهل التدقيق والتحقيق ولعل تيسر وضع هذه الرسالة يكون بضريح⁵⁰ الاذن من رب العباد لصدق قصد السائل من اهل الصلابة والاسعاد وذلك بعد ما استخار العبد الفقير والضعيف الحقير مرة بعد مرة وكرر الاستخارة بعد كرة لعلمه بانه ليس من اهل التصانيف ولا كان في هذا المقام من ذوي التأليف كيف ولكن لما كان لم يسعه مخالفة السائل الطالب المذكور ومقصود القاصد الراغب المزبور يستعين به تعالى ويتوكل عليه في اجزاء الاقلام على المستور عند ظهور التقدير الالهي والقرر النافذة على المقدور ولا حولنا ولا قوة بنا وهو على كل شيء قدير وبالكمل حكيم خبير ولقد ان اوان الشروع في المقصود بعون الملك الحق المعبود وهي هذه وذا وبعد فيقول صاحب هذه الرسالة مصنفها كاتب الاخرف⁵¹ الشيخ الحاج يوسف التاج المكنى من جانب شيخه بأبي المحاسن الشافعي الخلوتي بصره الله تعالى بعبود نفسه وجعل يومه خيراً من أمسه ايها الاخوان الكرام اصحاب الفضل والاکرام كمل الله سعدنكم وقيل عبادنكم امين يا رب العالمين اعلموا رحمكم الله تعالى وايانا ان اهل الله المحققين من الاولياء العارفين بالله اصحاب الكمال والوصال والاكمال والاتصال يكون من لوازمهم كثيرة الاذكار والتفكير في الاغيار⁵² طول اوقاتهم وساعتهم كقوله تعالى فاذكروا الله ذكراً كثيراً الآية وقوله اذكروني اذكركم الآية وقوله انظروا ماذا في السموات الآية ولقوله صلى الله عليه وسلم تذكروا في آلاء الله ولا تذكروا في ذات الله وقوله صلى الله عليه وسلم تفكر ساعة افضل من عبادة الف سنة وغير ذلك من الايات الكريمة والاحاديث الشريفة يدل على ان ذكر الله تعالى والتفكير في الآية مطلوب وذلك يكون من لوازم اهل الكمال والاكمال الذين كانوا ظاهراً الشريعة مقتدين وبباطن الحقيقة مؤيدين وهؤلاء هم المستوفون بالانسان الكامل عند المحققين من اهل التحقيق اذ العبد لا يكون كاملاً الا اذا كان له ظاهر وباطن لان الظاهر اذا لم يكن له باطن كان باطلاً وكذا الباطن اذا لم يكن له ظاهر كان عاطلاً فالكمال ليس الا الجامع بينهما والحامل لهما والراكب عليهما والاخذ بهما والا فلاجل ذلك اتفق العارفون بالله تعالى ان يقولوا كل شريعة بلا حقيقة باطلة وكل حقيقة بلا شريعة عاطلة فقالوا رضي الله عنهم من تفقه ولم يتصوف فقد تفسق ومن تصوف ولم يتفقه فقد تزندق وتصوف فقد تحقق وهذا الجنيّد البغدادي سيد الطائفة الصوفية وسلطانهم يقول قدس الله ارواح الجميع طريقنا هذا يعني طريق التصوف مقيد بالكتاب والسنة فافهم ولا تبرح من هذا المقام تسعد سعادة الأبد ان شاء الله اما فهمت قول بعضهم ان كل ظاهر بلا باطن كالجسد بلا روح وكذا كل باطن بلا ظاهر كالروح بلا جسد فكمال الجسد بالروح وكمال الروح بالجسد فلاجل ذلك انه يطلق اسم الانسان على كليهما ولا يطلق اسم الانسان على الجسد دون الروح كما لا يطلق اسم الانسان على الروح دون الجسد باتفاق اهل العلم والحكمة يقولون ذلك فالقواعد الحقيقية والفوائد التدقيقية ان كل شيء لا يحصل الا بالشئين⁵³ فيقال الشيء الاول بالمقدم والشيء الثاني بالتالي والشيء الثالث بالنتيجة وهو الشيء الحاصل من الشئينين والمذكور فاذا أردت تحقيق هذه المسألة وتفضيلها فعليك بكتب اهل المناطقة وليس هذا عندنا مقصوداً بالذات وانما المقصود بذلك يكون تشبيهاً للمقاصد الحقيقية وتبنيها⁵⁴ للمشاهدة التدقيقية والى هذه الاشارة اشار الله تعالى بقوله خلقنا زوجين الآية وفي التحقيق ان المقصود والاعظم والمطلوب الاقدم هو ظهور الشريعة بالحقيقة وبطون الحقيقة بالشريعة وهما متلازمان كما التزم الروح مع الجسد ولا ينفك أحدهما عن الآخر كما التزم الصفة مع الذات فلنقصان أحدهما النقص الآخر كما ان فساد أحدهما بفساد الآخر وصلاح أحدهما الصلاح الآخر وذلك هو طريق الله المسمى بالدين الاسلام قال الله تعالى الدين عند الله الاسلام وهو طريق المحمدي والصراط الاحمدي الجامع بين ظاهر الشريعة والحقيقة شيء واحد لا غيران متغايران غير ان الشيء الواحد له اعتباران اعتبار ظاهره وهو المسمى بظاهر الشيء ويقال فيه ايضاً صورته

وجسده وشكله واعتبار باطنه وهو المسمى بباطن الشيء ويقال فيه ايضا معناه وروحه ومثاله كما ان الشريعة صورة الحقيقة والحقيقة معنى الشريعة ومجموعتهما هو المسمى بالطريقة المستقيمة التي كانت احدى جناحيها شريعة والاخرى حقيقة فافهم ولا تظن ان الشريعة غير الحقيقة والحقيقة غير الشريعة عند المحققين اصحاب القلوب الصافية من اهل الله العارفين به تعالى وانما الغيرية بينهما هنا باعتبار الاسم والرسم فقط ولا⁵⁵ فاذا العسر عليك فافهم ذلك فتضرب لك في الجملة ضرب المثل يكون تقريبا لفهمك مثال ذلك ان زيدا هو شخص واحد غير ان له اليمين والشمال واليمين هذه غير هذه الشمال اسما ورسم فقط واليمين يمين زيد والشمال شمال زيد ويطلق اسمهما ورسمهما على ذات شخص واحد وهو ذات زيد فافهم ان كنت ذا فهم فان بين الشريعة والحقيقة كانت نسبتها هكذا فالشريعة عين الحقيقة والحقيقة عين الشريعة ومجموعتهما هو المسمى بالطريقة المحمدية وهي صراط المستقيم الذي كان الانبياء والاولياء ماشين عليه ففطن كما ان اليمين يمين زيد ومجموعتهما هو المسمى بزيد لا غير فافهم ولقد بسطنا الكلام في هذا المقام فيكيفك هذا البيان وليس البيان كالبيان هكذا فليعمل العاملون وليعلم العاملون هكذا والا فلا وكما في اعتمادنا عليه تعالى كان ينبغي ان يكون واقعا بين الخوف والرجاء معنى انه يخاف من الله تعالى ظاهرا ونرجو منه باطنا وخاف في مقام الرجاء ونرجو في مقام الخوف لان المطلق الخوف للعبد يناقض قوله تعالى ولا تقطوا من رحمة الله الاية وكذلك مطلق الرجاء ايضا للعبد يناقض قوله تعالى فلا يأمن مكر الله الا القوم الخاسرين فكما ان طريقنا الى الله تعالى ينبغي ان يكون ظاهرا مقيدا بالشريعة وباطنا مويدا بالحقيقة كما تقدم ذلك ولا تجعل انفسنا من الظواهرية المطلقة الذي كانوا ليس لهم بواطن فنصير من اهل التفریط ولا من البواطنية المطلقة فنصير من اهل الافراط لان التفریط هو الامر الذي لا يصل الى الحدود والافراط هو الامر الذي يتعدى عن الحدود وكلاهما غير مرضيين وليست الحدود الا حدود الله المرضية عنده تعالى وهي الامر الجامع بين الشريعة والحقيقة فافهم لان الرسول صلى الله عليه وسلم يقول بعثت بالشريعة والحقيقة والانبياء كلهم ما بعثوا الا بالشريعة فقط وخير الامور اوساطها والشيء لا ينتج بمجرد وحده ومطلق فردة ولا بد من الشبيين كما فهمت من قبل وكذلك كما ان السيف أخو القرآن كما قال النبي صلى الله عليه وسلم السيف أخو القرآن قالوا اي العلماء رضي الله عنهم ان المراد هو الملوك والسلطين وبالقرآن هو الحكماء لان قيام الشرع الشريف لا يكون الا بسياسة الملوك والسلطين اصحاب الرئاسة والسياسة من اهل التدابير والامور الحكيمة وكذلك ان قيام المملكة السلطانية والامور الملوكية لا يكون على التمام الا بالعلماء العاملين والحكماء العارفين فلأجل ذلك كان من قديم الزمان الاول لا يخلو لغالب كل نبي وزير من الملوك اصحاب الرئاسة والسياسة ولغالب كل ملك وزير من الانبياء والاولياء اصحاب الكمال والاكمال والمقام في دين الاسلام اذ أحدهما يتأيد بالآخر فافهم فلأجل ذلك لا يجوز انزال الملك بمجرد فسقه ما دام مسلحا وحافظ للملكة السلطانية والامور الملوكية والى هذه الاشارة بقوله صلى الله عليه وسلم سيؤيد هذا الدين الرجل الفاسق قالوا هو غالبا الملوك والسلطين فافهم وتامل كما يجوز انزاله إذا كان مفسد المملكة السياسية السلطانية ومخربا لأمور الرئاسة الملوكية وان كان صالحا لنفسه في امر دينه فافهم وتفطن وكذلك اعتقادنا في حقه تعالى ايضا كان ينبغي ان يكون بين التنزيه المطلق بمعنى ان تنتزه في مقام التشبيه وتشبيهه في مقام التنزيه لان التنزيه المطلق الخالي من التشبيه عند المحققين عند من اصحاب تدقيق العلوم وتحقيق الفهوم يشتم رائحة اهل التعطيل من المعطلة وكذلك التشبيه ايضا يشتم رائحة اهل التمثيل من المجسمة واما اهل السنة والجماعة من المحققين فانهم يقولون بالتنزيه وبالتشبيه معا لان الشرع وارد على ذلك اما فهمت قوله تعالى ليس كمثله شيء هو مقام التنزيه وهو السميع البصير هو مقام التشبيه فالحاصل ان المقصود من كل هذا التجريد وعلى هذا التقدير يكون ثبوت التنزيه مع التشبيه وثبوت التشبيه فنزه وشبه ولا تكن من اقسام المجسمة ولا من اقسام المعطلة وجمع⁵⁶ تكن من اهل الحق والكمال اصحاب السعادة الكبرى والمرتبة القصوى من اهل السنة والجماعة الذين كانوا على الطريق القويم والصراط المستقيم غير انه لا يتحقق ذلك الا من قام قيامهم وصام صيامهم وذاق طعمهم وفهم كلامهم ولا يكون ذلك ايضا الا ان يكون مينا تحت ارشاد مرشد كامل وشيخ مرب واصل جامع بين الشريعة والحقيقة ذي الجناحة الظاهرة والباطنة القادر بالطير الى حضرة القرب وبساط الانس باتباع للنبي صلى الله عليه وسلم في اقواله واعماله واحواله ظاهرا او باطنا ولقد اتفق العلماء بالله

تعالى ان يقولوا من لا شيخ له فان الشيطان شيخه لان الشيخ هو الواسطة الصغرى كما ان النبي صلى الله عليه وسلم هو الواسطة الكبرى هو الدليل الذي لا ضلال فيه ولا اضلال معه ابدا صلى الله عليه وسلم اما فهمت قوله تعالى على لسان نبيه والمصدق صلى الله عليه وسلم وان كنتم لتحبون الله⁵⁷ فاتبعوني يحبك الله الآية فمن يتبع الرسول صلى الله عليه وسلم بظاهره وباطنه فقد ضلّ واضلّ وكان من جنود ابليس اللعين⁵⁸ فيا اخي في الله تعالى ورفيقي الى الله تعالى امرنا باتباع افضل خلقه وعبيده سيد الاوليين واخرين على⁵⁹ اطلاق محمد صلى الله عليه وسلم هو اكمل الناس اجمعين واعرفهم بالله تعالى واعقلهم واتم مقاماً وعلى⁶⁰ رتبة واقرب الناس اليه سبحانه وتعالى وهو صلى الله عليه وسلم خليفة الله ونائبه في جميع العوالم غيبيا كان او شهاديا ملكيا كان او ملكوتيا صورة ومعنى ظاهرا وباطنا والخليفة صورة المستخلف باعتبار انه تخلق باخلاقه تعالى وكانه هو ايضا من حيث الخلافة والنبابة عنه من جهة انه قام مقامه من حيث انه صدق فيما يبلغ عنه تعالى بل وعينه لقائه فيه وبقائه سبحانه وتعالى فافهم ولا تغلط ومع هذا يقول صلى الله عليه وسلم بشهادة الله تعالى وانه مخبر عنه في كتابه الكريم وحطابه⁶¹ العظيم انما انا بشر مثلكم الآية ولا يقول أنا الحق وانا الله فضلا عن قول أن الله نفسنا ووجودنا ونحن نفسه ووجوده وهو الله تعالى حق وكلامه حق وكذلك سيده وعبيده صلى الله عليه وسلم صادق وقوله صدق والقائل بتلك الكلمة الشنيعة والاقوال البشيعية تؤذن للتكذيب الله تعالى وتكذيب الله تعالى ورسوله صلى الله عليه وسلم او تكذيب احدهما او تكذيب كلامهما او كلام احدهما كفر بالإجماع وكذا المصدق لتلك الكلمات القبيحة والاقوال الفضيحة ايضا وكذا المؤول فيها فضلا عن المعتقد بتلك الالفاظ الفاحشة والكلمات الفاسدة لانهم كلهم مؤذن لتكذيب الله وتكذيب رسول الله صلى الله عليه وسلم وتكذيب الله وتكذيب كلامه وكذا تكذيب رسول الله صلى الله عليه وسلم وتكذيبهما او كلاهما او احدهما او كلام احدهما كفر بالإجماع كما تقدم فمن ابن القائل بتلك الاقوال الفاضحة المذكورة والمصدق والمؤول وكذا المتوقف فيها مخلص لان المتوقف في الجملة كذلك مؤذن لتكذيب ايضا وهو الكفر على هذا التقرير والتحرير فافهم فما لهم الا الرجوع الى الحق الصريح والقول النصيح ويجب عليهم ان يشهدوا ان لا اله الا الله محمد رسول الله ويتوبوا عن ذلك القول وجوبا ايمانيا لوقوعهم في بحر الارتداد في ظاهر الشرع ولقد قال صلى الله عليه وسلم امرنا ان تحكم بالظاهر ولا تحكم بالباطن وتحقيق ملكوت البواطن مسلم الى الله الحق العليم الخبير ثم ان تصديق عبيدته صلى الله عليه وسلم وعدم الوهية قوله تعالى سبحانه الذي اسرى بعبيده وهو سبحانه لا يقول سبحانه الذي اسرى بنفسه او اسرى بالله وبالحق وجميع كلامه تعالى آيات بينات وقوال الصادق غير كاذب فاجعل الناس واشدهم ضلالة من ترك كلام الله تعالى وكلام رسول الله صلى الله عليه وسلم ظاهرا وباطنا وتمسك بكلام الناس مثله ولو فرض انه من كلام بعض الاولياء فما كان ينبغي ذلك الا ان ياخذ كلام الله تعالى وكلام رسول الله صلى الله عليه وسلم وتمسك بكلامهما ويترك الكل من الكلمات والاقوال مطلقا اما سمعت قوله صلى الله عليه وسلم ان تركتم علي بيض نقي⁶² قالوا وهو الكتاب و السنة فافهم من تمسك بالكتاب والسنة ينجي في الدنيا والاخرة ظاهرا وباطنا ومن تركهما او خلفهما فقد خسر خسرانا مبينا وضل عن سواء السبيل فلا يلومن الا نفسه فلا حول ولا قوة الا بالله ونحن نقول بهذه الشهادة ان لا اله الا الله محمد رسول الله ولقد قال صلى الله عليه وسلم افضل ما قلت انا والنبيون من قبلي قول لا اله الا الله واني عبد الله ورسوله وهذه شهادة جميع الانبياء حتى سيدهم صلى الله عليه وسلم وجميع الاولياء والعارفين وجميع الامة من الخاصة والعامة اجماعا بعد اجماع ومخالف الاجماع هالك في الدنيا والاخرة ظاهرا وباطنا فمن قال يوجد الشهادة غير هذه الشهادة المشهورة المعلومة عند العوام وهي شهادة العارفين والاولياء والخاصة من المحققين اصحاب الكمال والاكمال فقد اقترى اثما مبينا وكذب كذبا بينا وانه ربما وقع في بئر الكفر فبهذا القول لانّ بذلك ايضا يشعر بالله مؤذن لتكذيب رسول الله صلى الله عليه وسلم وتكذيب رسول الله صلى الله عليه وسلم وتكذيب كلامه كفر بالإجماع كما تقدم سابقا ولقد انجرّ الكلام وطال الاقلام في هذا المقام فلنرجع الان الى صريح الكلام السابق ونصيح الامر باللاحق وهو ان عيسى المسيح بن مريم عليهما السلام يقول ايضا على لسان الحق تعالى ويخبر عنه عليه السلام في القرآن العظيم والفرقان الكريم اني عبد الله اتاني الكتاب الآية ولا يقول عليه السلام اني أنا الله وانا الحق ونفس الله ومع هذا جاء التوبيخ من جانب الحق تعالى له عليه السلام يقول له انت قلت للناس اتخذوني وامّي الهين من دون الله

ابدا بوجه من الوجوه علمت ذلك وعرفت استحقاق الوهية عيسى عليه السلام من غيره في جملة يفرض المحال وهو صلى الله عليه وسلم يتبرأ من ذلك بل يفرض المحال ايضا ان سيد الاولين والاخرين من الانبياء والمرسلين فضلا عن غيرهم احق بالالوهية من عيسى عليه السلام لان الرسول صلى الله عليه وسلم افضل منه بالإجماع ووجه افضليته عليه وعلى غيره قوله صلى الله عليه وسلم ادم ومن دونه تحت لوائي يوم قيامة وقوله ايضا اول ما خلق الله روعي وغير ذلك من الاحاديث كثير يدل على انه افضل الخلق اجمعين من اولهم واخرهم عليه الصلاة والسلام وانه صلى الله عليه وسلم يقول انما انا بشر مثلكم اكل كما تاكلون واشرب كما تشربون او كما قال فيكفيك هذا اخي في المعرفة ايمانية من الكلمات الربانية والاقوال المعصومية من الدلائل البينة الواضحة في تغليظ من قال انا هو وهو نفسنا وما اشبه ذلك وفي الكتاب والسنة كثير ما يدل على الوهية الله تعالى وحده وعبودية غيره تعالى فان قيل هذه الاقوال القبيحة عندكم والكلمات الفضيحة كما زعمتم لنا فيها تأويل وما كان اعتقادنا على ظواهرها قلنا لا يجوز تأويلها ولا يصح ذلك بوجه من الوجوه وهذه الكلمات الشنيعة والاقوال الشنيعة من الكلمات الكفرية والاقوال الغير المرضية في الظاهر والباطن اما فهمت قوله تعالى لقد كفر الذين قالوا ان الله هو المسيح بن مريم وما قال سبحانه وتعالى لقد كفر الذين اعتقدوا ان الله هو المسيح بن مريم ومنطوق القران الشريف والفرقان اللطيف يكون بمجرد ما يتلفظ به الانسان مثل هذه الاقوال المذكور والكلمات المزبورة وصدرت منه الكفر القاتل وكذا المصدق فيها بسبب ثبوت اعتقاده فيها وانه مؤمن لتكذيب الله وتكذيب كلامه تعالى وعدم تصحيحه لكلامه تعالى وتصحيحه للكلمات وتكذيب الله وكلامه تعالى كفر بالإجماع والمؤول ايضا كذلك بانه يكفر لانه مستهزئ بالشرعية واستهزئ الشرعية كفر بالإجماع وكذا المتوقف ايضا في هذه الاقوال الخبيثة المذكورة لان ذلك يشعر بانه شاك في كلامه تعالى والشك في كلام الله تعالى كفر بالإجماع فمن اين لك المخلص يا عدينا الدين⁶⁶ وقلة الهداية وناقصة العناية فما لكم الا ان شهدوا ان لا اله الا الله محمد رسول الله خالصة مخلصا هكذا والا فلا وترجعوا الى الحق الصريح والاعتقاد الصحيح وهو الاخذ بكلام الله تعالى والتمسك بكلام رسوله صلى الله عليه وسلم فافهم واما القائلون هذه الاقوال الباطلة المذكورة والكلمات الفاسدة المزبورة وكذا المصدقون المؤولون والمتوقفون كلهم فضلا عن المعنويين فيها على التقرير السابق والتحرير المذكور من قبل فانهم ان لم يرجعوا عن اقوالهم القبيحة واعتقاداتهم الفضيحة وداوموا على مذاهبهم الخبيثة المذكورة كانوا من الزنادقة الكفرة والملاحدة الضالة فيجب استنباتهم وان ابوا ولم يتوبوا على ذلك اختيارا لإمام ونائبه ان يفعل عليهم ما شاء من الامور الاجتهادية اما بالقتل واما غير ذلك فافهم لان صلى الله عليه وسلم يقول اذا اجتهد الامام فأخطأ فله اجر واذا أصاب فله اجران لانه اذا أخطأ فله اجر الاجتهاد فقط واذا أصاب فله اجر الاجتهاد واجر الاصابة ولكن لا يكون الاجتهاد مع الجهل ولا يصح ذلك ولا بد أن يكون مع العلم فافهم فاذا فهمت ذلك فيجب علينا ان ننتبه بتنبيهات يكون تحسينا للرسالة وتذويلا ولها سياجة عن التعدي عن الحدود الحكيمة والقواعد العلمية وهي انا فهمنا من مشايخنا اصحاب تحقيق العلوم الفائقة وتدقيق الفهم الراقية رضي الله عنهم ونفعنا بهم آمين انه اذا ظهر الفتنة بأي فتنة ما من الامور المخالفة للضرورة حكمها المقضية الى حكم حاكمها بنظر الحاكم او نائبه فينفذ الاحكام الشرعية باجتهاده لوجوبه عليه هذا اذا كانت الامور الاجتهادية الصادرة عن الحاكم المذكور او نائبه لا يؤدي الى فتنة عظيمة مؤثرة في المملكة السلطانية والامور السياسية اللازمة للملوك بعد تنفيذ الاحكام الاجتهادية المذكورة فافهم لانه اذا خرب المملكة الدولية فسدت الامور السلطانية والنظامات الملوكية على حسب ترتيب عادة كل اقليم اللازمة الثابتة عند اهل الاقاليم المذكورة بشرط ان لا يخرب⁶⁷ الامور الشرعية والاحكام الاسلامية بها فافهم ضعفت الامور الشرعية وتخربت الاحكام الاسلامية لضعف المملكة الملوكية وخراب القواعد السلطانية لان صلاح المملكة السلطانية والامور الملوكية موجب الصلاح الامور الشرعية والقواعد الاسلامية لانهما اخوان كما تقدم ذكر ذلك ويتايد احدهما بالآخر ولا يكمل احدهما الا بالآخر وفي هذا المقام اشار اليه رسول الله صلى الله عليه وسلم بقوله سيؤيد هذا الدين الرجل الفاسق بعضهم هو غالب السلاطين والملوك وقال بعضهم هو غالب عساكر المسلمين من العوام ومال القولين واحد وهما متلازمان ولا ينفك احدهما عن الاخر فانه اذا اطلق السلطان على ذلك دخل عساكر كما اذا اطلق

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العساكر دخل السلطان فهما متلازمان اذ قيام احدهما بالآخر فافهم بموجب قوله صلى الله عليه وسلم
السيف أخو القرآن فالامور السلطانية اخت الامور الشرعية وفساد احدهما بفساد الاخرى وصلاحيهما
احديهما لصلاحي الاخرى وأي وان تخربت المملكة السلطانية بتنفيذ حكم الحاكم المذكور فحينئذ يتوقف
والا الحاكم ونائبه أولا ويصير حتى ينظر كيف جرى حكم الله تعالى على ذلك ففعل الله تعالى غير تلك
الامور الواقعة المذكورة الى حالة فيجري الحاكم الاحكام الصالحة عليها فيحصل المطلوب وهو
المقصود بذلك فافهم غير ان الحاكم المذكور يتوب من ذنبه واستغفر ربه حيث لم يقدر او لا على تنفيذ
ظواهر الاجتهاد الشرعية المذكورة على هذا التقرير السابق المذكور لان العبد محل الخطأ وهو عبد
مذنب غير معصوم ولعله بسبب توبته واعترافه بذنبه يدخل تحت اشارة قوله صلى الله عليه وسلم التائب
من الذنب كمن لا ذنب له يرجع الحاكم او نائبه بالملاحظة القلبية الى قوله تعالى عليكم أنفسكم من ضل
اذا اهتديتم⁶⁸ وقوله ايضا من يضل الله فماله من هاد وقوله وما تشاؤون الا ان يشاء الله والى قوله
صلى الله عليه وسلم سيأتين عليكم زمان خيركم فيه ما لم يأمر بمعروف ولم ينه عن منكر وقوله ايضا
صلى الله عليه وسلم اذا كثرت الفتنة فعليك بخريصة نفسك ودع الامور العامة وكذلك قال رسول الله
صلى الله عليه وسلم عند وقت الفتنة السفيانية في اخر الزمان قتل العلماء قتل الكلاب فياليتهم تجاننوا⁶⁹
الحديث لان كل ذلك يدل على وجوب تخلص النفس خاصة ظهرت الفتنة وترك الامور العامة ومراعاة
الامور المملكة السياسية والقواعد السلطانية ولقد دخل وقتنا هذا في اخر الزمان فلأجل ذلك يكون زماننا
هذا فاسدا وفيه مفسد بفساد اهله وانه في اخر الزمان ايضا وقلة العلماء وعدم السلاطين الصلحاء
وفسادهم بفسادهم العوام والرعايا لان رسول الله صلى الله عليه وسلم يقول كما تكونوا يولى عليكم انما
اعمالكم ترد عليكم هكذا كان اسفرننا⁷⁰ من مشايخنا وفهمنا منهم وقت القراءة عند مجالستهم رضي الله
عنهم ونفعنا بهم امين يا رب العالمين يقول صاحب هذا الكتاب ومؤلفه لا تعيب يا واقف على هذه
الرسالة وما فيها لأنها غير محررة في الكلام وصاحبها محل الخطأ وقلة العلم وماله بضاعته ويد طولى
بتحقيق العلوم وتدقيق الفهوم فالناظر فيها يصلح كلها رأي فيها غير ما يوافق التحقيق ويزيد وينقص ما
فيها فماله من ملام بشرط ان يفعل لوجه الله تعالى ذلك لا لحسد من تلقاء نفسه وعبرة منه اللهم اغفر
لمؤلفها ومالكها او الناظر فيها والواقف عليها مغفرة واسعة عامة وارزقهم السعادة التي لا شقاوة بعدها
فإنك غفور حلیم جواد الكريم رؤوف رحيم امين تم الكتاب بعون الله الملك الوهاب والله اعلم بالصواب
واليه المرجع والمآب وصلى الله على سيدنا محمد واله وصحبه وسلم تم الكتاب في شهر ربيع الاول 3
هلال يوم الأربعاء 1186

4 شروط العارف المحقق

بسم الله الرحمن الرحيم
وبه ثقني لا غيره الحمد لله الذي ليس كمثله شيء والصلاة والسلام على محمد الذي ما له فيء وعلى الآل والأصحاب من الانصار والمهاجرين وعلى كل الامة من اهل الاسلام اجمعين وبعد فلما سافقتي⁷¹ الله تعالى لحكمة ما يعرفها بالوصول الى قرية ربتوتع ثم الى قرية بيبول من أرض قرية مندالة المباركة حرسها الله تعالى من جميع الأفات اجتمعت رجلا يقال له عبد الجليل من اهل تلك القرية وهو من بعض مريد الاخ العارف بالله تعالى مرشدا وانه وبركة اهل زمانه سيدنا الحاج عبد المحيي المقيم بقرية كارع المبارك طول الله عمره واعانه في كل اموره امين ثم الاخ المذكور عبد الجليل المزبور التمس مني بعدما اخذه عني بان أرقم له تحقيق مقصود ومعنى حديث قلب المؤمن عرش الله وتحقيق مراد معنى حديث من عرف نفسه فقد عرف ربه ايضا وطلب ايضا بأن كتب له جميع سلاسل مشايخنا من اهل الطريق فما يسر الله على ذلك الا سلسلة السادة الشطارية نفعا الله بهم امين فاستخرت الله تعالى مرة بعد مرة وكررت ذلك كرة بعد كرة فحصل لي اذن منه تعالى وقلت لست اهلا لذلك وما كنت من فرسان هذا الميدان من هنالك غير اني مؤدّ لأمانة شيوخنا المستحقين مما هنالك بسبب الاذن منهم ولا حول لنا ولا قوة بنا الا بالله المفيض المعين ومن علامات الاذن التيسر يا ميسر الامور ولا تعسر يا كريم قال المؤلف رزقه الله تعالى كمال التوفيق وجعله ان شاء الله من التحقيق امين وقد افاد مشايخنا وقرروا تقريراً بان المراد بالقلب هنا القلب الحقيقي المعنوي الروحاني الذي وسع الحق تعالى عند النوراني تجلية فيه وهو مشار اليه بقوله تعالى في الحديث القدسي ما وسعني سمائي ولا ارضي وانما وسعني قلب عبدي المؤمن النقي الورع تارك لما سواه تعالى ولا يتصف بهذا القلب الحقيقي الا عبده تعالى المسمى بالإنسان الكامل لا الإنسان الناقص الذي هو الحيوان الظاهر بصورة الإنسان فافهم ولا تغلط ولا تظنن بان عرش الله تعالى في هذا الحديث هو القلب المجازي الحسي اللحمي الظلماني الصنوبري الشكل جاشا⁷² وكلا تعالى الله عما يقولون علوا كبيرا وإلا فمالك إلى النار والعياذ بالله من ذلك إذ القلب الصنوبري يشترك فيه كافر والمسلم والصالح والطلّاح الحيوان والطير والحال ان الله تعالى قد صرح بقوله قلب المؤمن النقي الورع اي تارك لما سواه لا قلب الكافر والفاسق وغير ذلك فبان من ذلك بان المراد بعرش الله تعالى هو القلب الحقيقي المسمى في جميع العالم بالإنسان الكامل لا الإنسان الناقص الذي هو الحيوان الظاهر بصورة الإنسان هذا فافهم ولا تغلط⁷³ ثم ان المراد بالمؤمن هنا هو المؤمن الكامل من الانسان لا المطلق الانسان كما مرّ ذكره وهذا المؤمن الكامل هو المتصف بالقلب الحقيقي النوراني كما تقدم ذلك ذكره فافهم ان كنت ذا فهم وهو المسمى بعبده الله تعالى الحقيقي وسره تعالى في الخلق كما ان ربه ايضا يكون سر هذا العبد التخلق باخلاق ربه وتسمى باسمه تعالى اما سمعت بان الاسم المؤمن بعض اسمائه تعالى هذا العبد ايضا تسمى بالمؤمن وغير ذلك من الاسماء فافهم ذلك فلهذا قال الله في الحديث القدسي الانسان سري وانا سره وقال صلى الله عليه وسلم المؤمن مرآة المؤمن الخالق مرآة مؤمن المخلوق وبالعكس فلهذا يقال ان المؤمن سرّ المؤمن أي المؤمن الاول يكون سر المؤمن الآخر وبالعكس فاعلم ان ذلك وفي هذا المقام قال صلى الله عليه وسلم تخلقوا بأخلاق الله فما تخلق بالخلق الالهي الا عبده الحقيقي المسمى بالإنسان الكامل وسره وخليفته وقيد في هذا المقام بالعبد لما انه اضاف العبد الى نفسه في قوله عبدي المؤمن وغير ذلك من الاحاديث ولا يمكن غيره فافهم ثم المراد بالعرش هنا هو محل ظهور تجلية تعالى الاعظم الاكمل الاتم الجامع بين تجلي الجلال والجمال وهذا المظهر الاعظم يقال له مرآة الحق سبحانه وتعالى لظهوره تعالى فيه بتجلية الاعظم الاتم ووسعه له تعالى بتعيينه به وفي هذا المقام يقال الظاهر والمظهر واحد لإحاطته بالكل وفي الكل وعلى الكل ولكل وعند الكل ومن الكل والى الكل وصاحب هذا المقام يكون فانيا في الله وباقيا به تعالى والقلب الكامل يكون اوسع من الكونين لظهوره تعالى فيه وسعه له كما تقدم ذلك سابقا وفي هذا المقام ايضا قال الامام الاعظم شيخ الشيوخ وسلطان العارفين بالله تعالى سيدنا شيخ ابو يزيد البسطامي قدس الله سره لو كان العرش وما حواه في رواية من روايات قلب العارفين لما احسبت⁷⁴ وقال الامام قطب الانام شيخ التحقيق والعارف بالتدقيق سيدنا عبد الكريم الجيلي قدس الله تعالى روحه لا يعلم جميع ما قلناه ولا يعرف كل ما تلفظناه الا من كان هو نحن هو وقال المؤلف فبهيات يا اخي وبأحبيبي ان يصير نحن هو وهو

نحن لعدم المناسبة بيننا وبينه اما سمعت قول الامام العلامة المحقق عالم مكة المشرفة سيدنا الشيخ جار الله ابن ظهيره قدس الله سره من قام قيامهم وصام صيامهم ونام نيامهم وذاق طعامهم وفهم كلامهم قال الامام سلطان العارفين على الاطلاق سيدنا الشيخ محيي الدين ابن عربي قدس الله سره ما كتبت جميع كتبي الا لثلاثي ومعه اتكلم واياه واقول فافهم ذلك يا حبيبي ان كنت فافهم فمن اين ندعي نحن بمعرفة كلام اهل الله العارفين به تعالى ونحن على هذه الحالة الخبيثة مع قلة العلم ونقص العمل وكثرة رجوعنا الى الدنيا معرضين عن الآخرة فضلا عن الله سبحانه وتعالى اما علمت ان شرط العارف المحقق صاحب الولاية الكبرى كثيرة لا تحصي ولا تعد ولكن تذكر في هذه الرسالة بعضها غير بعض بحسب البركة وان لم نقدر على علمه لتبصرة صاحب الدعوة بالولاية والمعرفة بالله تعالى ولا يدعي على ذلك حتى لا يدخل في قوله لم تقولون مالا تفعلون كبر مقتا عند الله الآية وانما شر⁷⁵ العارف ان يكون في اموره كلها مشغولا بالله تعالى وكثرة رجوعه الى الآخرة والاعراض عن الدنيا واتخذ عداوة النفس وخدمة المشايخ والمستغرق بالذكر سرا وجهرا اهله الله تعالى وغير ذلك حتى قيل للشيخ الامام سيد الطائفة على الاطلاق ابي القاسم الجنيد البغدادي قدس الله سره لم وصلت الى هذا المقام أي مقام القطبية الكبرى فقال بوضعي هذا وأشار بيده الى خده على عتبة باب شيخي اربعين سنة وسئل كذلك الشيخ الامام سلطان الاولياء ووارث الانبياء سيد الشيخ عبد القادر الجيلاني قدس الله سره ونفعنا به بما وصلت الى الله تعالى فأجاب بقوله ما وصلت الى الله تعالى بكثرة الصلوة والصيام وانما وصلت الى الله تعالى بالتواضع وسخاوة النفس وسلامة الصدور ووفاء العهد فانظر كلام هؤلاء الاقطاب المرشدين العارفين بالله تعالى فشتان ما بيننا وبينهم في الامور المتعلقة بالآخرة فضلا عن الامور المتعلقة بالله تعالى فمتى سلكت غير طريق هؤلاء العارفين بالله تعالى ضللت عن الطريق القويم والصراط المستقيم فصرت من اهل النار بلا شك ولا ريب والعياذ بالله من ذلك فاعلم ذلك وتامل ولا تغلط لتكون منهم ان شاء الله تعالى ثم ان معنى حديث من عرف نفسه فقد عرف ربه عند العارف من اهل العلم فقد قال اكثرهم ان معنى من عرف نفسه انها معدومة ممكنة ليست بموجودة واجبة بالتقدير انها موجودة فوجودها بغيرها وكلما كان وجود الشيء بغيره فوجوده كلا وجود فقد عرف ربه انه موجود واجب قائم بنفسه وايضا من عرف نفسه انها متصفة بضد صفات الحق سبحانه وتعالى العشرين صفة وغير ذلك فقد عرف ربه انه متصف بالصفات الكمالية العشرين صفة وغير ذلك من الكمالات الصفات الاسمائية فاعلم ذلك وتامل واما الامام حجة الاسلام سيدنا الشيخ ابو حامد الغزالي رحمة الله تعالى فقد قال ان المراد بمعنى الحديث من عرف نفسه اي روحه فالنفس يكون بمعنى الروح هنا فافهم ولا تغلط فيصير معنى حديث من عرف نفسه اي من عرف روحه انه واحد مدبر محيط ببذنه ولا يتعين مكانه فيه ولا يدرك كنهه وحقيقة فقد عرف ربه انه واحد مدبر محيط بالعالم كله ولا يدرك كنهه وحقيقته ولا يتعين في مكان دون مكان في الكون كله ولا شكل في ذلك ان الله تعالى كذلك وفوق ذلك فهذا وجه التشبيه في ذلك فاعلم ذلك وتامل ولا تغلط والله اعلم بالصواب واليه المرجع والمآب اتم الكتاب بعون الله الملك الوهاب تم تم

5 تاج الأسرار

بسم الله الرحمن الرحيم

وصلى الله على سيدنا محمد وآله وصحبه مع التسليم الحمد لله الذي جعل قلوب العارفين محل الأذكار وأن محمداً رئيس المقربين والابرار ومن دونه تحت لوائه من أهل الأسرار المدفونة في صدور الأخيار كما قيل قلوب الأخيار صندوق الأسرار والصلاة والسلام على سيدنا محمد أمام البصيرة والإبصار وعلى آله وصحبه من المهاجرين والأنصار فيقول العبد الفقير الضعيف الحقير المعترف بالذنوب والتقصير الراجي عفو ربه هو المكني بابي المحاسن من جانب شيخه الشهير بالشيخ يوسف التاج توجه الله تعالى بتاج رؤوس الأسرار من أهل التحقيق وأعلمه بأعلام من أصحاب الكمال والتوفيق آمين يا رب العالمين لقد طلب مني بعض الطلاب والأخوان من الاحباب بلغة الله تعالى الى مراده وجعله ان شاء الله من خير عباده آمين ان اكتب له رسالة في تحقيق العلوم وتدقيق الفهم من الفتوحات الربانية والأسرار الالهية فاستغفرت الله تعالى مع قلبي لست أهلاً لهذا المرام ولا صرت من فرسان ميزان هذا المقام العلي باني ما كنت من أهل التصانيف ولا ذي التأليف لقلة العلم مني ونقصه الفهم ولكن لما كان يسعني مخالفة قصد الطالب وارادة الراغب لصدقه في الطلب واقامة بالسبب استخرت الله تعالى مرة بعد مرة وكررت استخارة كرة بعد كرة لعل الله المنان وعليه التكلان ان يسر لي ذلك وهو المقصود من علامت الاذن التيسير ثم بعد الاستخارة مرات حصل لي الاذن في ذلك فكتبت وقلت هذه الرسالة لطيفة ونبذة ظريفة سمينها بتاج الأسرار في تحقيق مشرب العارفين من أهل الاستبصار ونرجو من الله تعالى ان ينفع بها الطالب الصادق ويتشرف بها الراغب الحاذق رضي الله عنه وعنا آمين فشرع الاذن في الكلام في هذا المرام اعلم يا اخي في الله ورفيقي الى الله في الباطن والظاهر في مفاهيم العلوم وعلوم المفاهيم انه ينبغي للولي العاقل والعارف الكامل ان يعرف ويتيقن ان الله سبحانه وتعالى معه حيث كان لقوله صلى الله عليه وسلم أفضل ايمان المرء بالله تعالى ان يعلم ان الله تعالى معه حيث كان ولقوله تعالى تعليمنا لنا وهو معكم اينما كنتم ويعرف ويتيقن ايضاً انه سبحانه وتعالى محيط بالأشياء كلها لقوله تعالى تعليمنا لنا ايضاً وهو بكل شيء محيط وقوله تعالى وقد احاط بكل شيء علماً فلما⁷⁶ معيته سبحانه وتعالى فيكون ذلك كمعية الروح مع جسده او كمعية الفاعل مع افعاله ويقال في هذه المعية معية الاحاطة بالمعروف المعلوم المفهوم بها عند العارف الكامل لا كمعية أحد الشئيين مع الشيء الاخر المعلوم عند الناس جميعاً واما إحاطته سبحانه وتعالى بالكل فيكون كذلك كإحاطة الموصوف بأوصافه او كإحاطة الملزوم بلوازمه ويقال في هذه الإحاطة إحاطة المعية بالمعروف المعلوم المفهوم بها ايضاً عند العارف الكل كإحاطة أحد الشئيين المعلوم بها ايضاً عند الناس جميعاً فافهم وتأمل تحصل لك زبدة العلوم الحقيقية وخلاصة المفهوم التدقيقية ولشدة تمام معية سبحانه وتعالى معنا وإحاطته بالكل كاد أن لا يتميز عنا وعن الكل الا من حيث المفهوم فقط كالنار مثلاً إذا استولت على الحطب فاتها لا يتميز عنه الا من حيث المفهوم فقط الحطب⁷⁷ قائم بنفسه والنار قائمة بالحطب واما في الحقيقة فالنار نار والحطب حطب كما قيل والعبد عبد وان ترقى والرب رب وان تنزل والمعني ان العبد عبد وان صار فاتياً في الله وباقياً به تعالى ويتصف ببعض صفاته تعالى وان الرب رب وان ظهر في العبد المذكور ويتجلى ويتعين فيه ويتصف ببعض اوصاف العبد فافهم ولا تغلط وإلا فمالك الى النار والعياذ بالله منها ونرجع الان إلى ما كنا بتحقيق بيان ذلك وهو انه كيف لا يكون ذلك اي ذلك لا يتصاف من الجانبين في مقام وحدة الوجود عند العارف المحقق وهو سبحانه وتعالى عين الكل والكل عينه بمعنى لا غيره وهو الاول والاخر والظاهر والباطن وهو معكم اينما كنتم في الدنيا والاخرة في تقلبات الامور والاحوال والجامع بين الضدين ولأجل ذلك قيل للامام ابي سعيد الجرازي قدس الله به عرفته الله تعالى قال بجمعه بين الضدين لأنه سبحانه وتعالى متصف بليس كمثله شيء وله كل شيء وهو اللطيف القهار والمنعم المنتقم وهو احكم الحاكمين وفي هذا المقام اي في مقام الفناء في الله وبقائه به تعالى اشار الله اليه صلى الله عليه وسلم بقوله من عرف نفسه فقد عرف ربه وقوله ايضاً صلى الله عليه وسلم أعرفكم بالله أعرفكم بأنفسكم والى ذلك ايضاً اشار الشاعر بقوله رَقَّ الزجاج ورقت الخمر تشابهها وتشاكل الامر فكأنما خمر ولا قدح وكأنما قدح ولا خمر ولا يفهم ما قلنا الا من كان هو نحن ونحن هو فافهم ان كنت ذا فهم ولا تغلط لأن في هذا المقام مزلة الاقدام ولا يثبت فيه ولا يحصل له الخيرية الا من اتبع ظاهر شريعة

سيدنا محمد امام اهل الاسلام وتمسك بباطن حقيقة عليه الصلاة والسلام فافهم وتأمل ولا تغلط والسلام
فان قلت كيف كان الله سبحانه وتعالى معنا وانه سبحانه وتعالى محيط بكل شيء وهو تعالى متصف
بليس كمثلته شيء قلت نعم انه سبحانه وتعالى ليس كمثلته شيء بلا شك ولا ريب ولكن فكأنما انه سبحانه
وتعالى ليس كمثلته شيء وما علينا الا بمجرد الايمان واللازم القاطع الواقع بذلك من غير مدخل فيه شك
ولا ريب ابدا بوجه من الوجوه فافهم واما الآية ليس كمثلته شيء فهي أصل الاعتقادات ولقد قال الامام
القطب الولي سلطان العارف ومقتدي المحققين شيخ مشائخنا سيدنا الشيخ محيي الدين ابن عربي قدس
الله سره ونفعنا به امين جميع الايات الكريمة مردودة الى آية ليس كمثلته شيء وذلك في اصول اعتقادات
ولا تركها ولا تبرح من هذا المقام فمن ليس له اعتقاده كذلك فقد ضل عن الصراط المستقيم وطريقه
القوم الذي سلك امام اهل الإسلام عليه الصلاة والسلام وسلك عليه جميع الانبياء والاولياء العارفين بالله
تعالى ليس الا اي ليس الاعتقاد غير هذه ثم لعل في خاطرك سؤال وقلت اذا كانت الاشياء عين الحق
سبحانه وتعالى يلزم من ذلك ان يكون الحق سبحانه وتعالى هو نفس الاشياء كلها والاشياء هي نفس
الحق لأن ذلك كما قيل جاء زيد عينه اي نفسه وكانت الاشياء بذلك المعنى هو نفس الاشياء لا غيرية
هنا بوجه من الوجوه ابدا على هذا التقرير كما ذكر قلت ليس الامر كما فهمت لان من القواعد
الاصطلاحية اصطلاحات القوم بان العين هنا بمعنى لا غير والقول بان الاشياء عين الحق تعالى بمعنى
انه لا غير وهذا معنى قول شيخ مشائخنا الولي العارف بالله تعالى الشيخ محمد بن فضل الله البرهان
نفوري قدس الله سره العزيز ان جميع الاشياء من حيث الوجود عين الحق سبحانه وتعالى قالوا نعم فمن
اين يوجد الغير هنا لأنه قد تحقق وتقرر العارفين⁷⁸ أصحاب الكشف والجود كما توفيق الشهود بانهم
يقولون لا اله الا الله بمعنى لا موجود الا الله بان الوجود واحد لا ثاني له فلا يطلق لفظ لغير هنا الا اذا
حصل وجودان في الخارج ولا موجود في الخارج الا الحق تعالى وانما الموجود في الخارج في
اصطلاح القوم هو الوجود القائم بنفسه لا الشيء الموجود بغيره فافهم ثم قلت فاذا كان الوجود واحدا
وهو الوجود القائم بنفسه وهو وجود الحق تعالى فيما هذه الاشياء التي رأيناها متعددة ومختلفة ومتعينة
متشكلة وغير ذلك مما وجدناها قلت ان من قواعد الاصطلاح القوم ايضا كلما كان الوجود بغيره لا يقال
في حقه انه موجود وإنما الموجود حقيقة هو الوجود القائم بنفسه لا اولية لوجوده وليس ذلك الا وجود
الحق تعالى فالتى رأيناها من الاشياء هذه انما هي يقال في حقه انها ظل الوجود الحقيقي وظهور الوجود
المطلق الذي لا يقبله تعقيد مع قابلته لذلك وذلك هو وجود الحق سبحانه وتعالى والاشياء في الحقيقة اي
حقيقة الامر بمعنى نفس الامر كلها هي ظهور من ظهوراته وتعين من تعيناته وتجل من تجلياته وامر
من اموره وشان من شؤناته وحال من احواله وفعل من افعاله كان الله ولا شيء معه وهو الان على
ما كان عليه فافهم ان كنت ذا فهم ولا تغلط فتزل قدمك فغايته الى النار والعياذ بالله منها اللهم ارزقنا
الغنية والرعاية وكمال التوفيق واختم لنا بحسن الختام امين يا رب العالمين ثم بعد تحقق ذلك كله ينبغي
للعارف العاقل والولي الكامل ان يتمسك بالطريق القويم وبمشي على الصراط المستقيم وذلك هو
الطريق الذي كان ظاهره شريعة وباطنه حقيقة وهو ما عليه النبي صلى الله عليه وسلم وجميع ورثته من
الانبياء والاولياء والعارفين بالله تعالى فمن تمسك به نجا في الدنيا والاخرة وصار من اهل السعادة
الكبرى التي لا شقاوة بعدها وماله الى الجنة ووصوله اليه تعالى ويسمى بهذا المقام بالإنسان الكامل
ومن سلك غير هذا الطريق المذكور فقد خسر في الدنيا والاخرة مبينا وهلك هلكا بينا وصار ماله الى
النار لأنه مبني على غير طريق الله القويم وصراطه المستقيم الذي كل من سلكه وصل الى صاحب
الطريق ومالك الى صراطه المستقيم الى صراطه وتعالى فصار من خواص عباده الذين يحبونه وهو
يحبهم ويرضون عنه ويرضى عنهم فدخل في قوله صلى الله عليه وسلم اذا أحب الله عبدا لم يضره
الذنب ولقد ذكرنا هذا الحديث في رسالنا فعليك به تجد فيه من عجب العجائب وخيرا كثيرا ان شاء الله
تعالى وقد كثر الكلام في هذا المقام فرجعنا الى ما كنا بصدد بياننا فلأجل ذلك اي ذلك الطريق المأمور
بالتمسك المشي عليه اتفق العارفون بالله تعالى ان يقولوا كل شريعة بلا حقيقة باطلية وكل حقيقة بلا
شريعة عاطلة وقالوا ايضا رضي الله عنه من تفقه ولم يتصوف فقد فسق ومن تصوف ولم يتفقه فقد
تزنق ومن تفقه وتصوف فقد تحقق وقال امامهم سيد الطائفة الجنيد البغدادي قدس الله روحه طريقنا هذا
يعني طريق التصوف مقبذ بالكتاب والسنة فلأجل ذلك ايضا قال العارفون بالله تعالى محمد بن فضل الله

البرهان فوري قدس الله سره من اراد الوصول الي الله فليلتزم متابعة النبي صلى الله عليه وسلم ظاهرا وباطنا وقد اتفق الاولياء العارفون بالله تعالى ان يقولوا ايضا لا يصل احد الى الله تعالى الا بمتابعة النبي صلى الله عليه وسلم هو افضل الخلق اجمعين واكملهم معرفة واتمهم عبادة المأمور باتباعه هو كان يقول انا سيد ولد آدم ومن دونه تحت لوائى يوم القيمة ولا شك ان المتبوع له الفضل والشرف على التابع في العلم والعمل ظاهرا وباطنا وشرف العلم مبني على صلاح النية وصلاح النية مبني على الاخلاص كما ان شرف العلم بشرف معلومه والعمل لا يقبل الا بإخلاص النية لله تعالى فالعارفون بالله تعالى فضلا عن الانبياء عليهم الصلاة والسلام كانت اعمالهم خالصة لوجه الله تعالى لا للدنيا ولا للآخرة كما قالت الشيخة رابعة العدوية رضي الله عنها في سجودها يا رباه ما عبدتك خوفا من نارك ولا رغبة في جنتك وانما عبدتك خالصا لوجهك امتثالاً لأمرك فقط وهو علام الغيوب ورابعة العدوية هذه سيدة زمانها وعابدة اوانها قدس الله سرها فكذا العارف الكامل لا يكون معروفة غير الحق سبحانه وتعالى فانه لا يعرف شيئا موجودا سوى الحق تعالى لأنه فان في الله وياق به تعالى وفي جميع اموره يكون بالله الله في الله على الله عند الله مع الله من الله الى الله وهو سبحانه وتعالى مبدا كل شيء وغايته لان الامر منه واليه وهو الاول والاخر والظاهر والباطن وكأنه هو لأن العارف عين معرفته وصار هو ظاهر الحق سبحانه وتعالى من حيث انه متخلق بأخلاق الله تعالى ويتصف ببعض صفاته وانه قد صار خليفة عنه تعالى والخليفة صورة المستخلف وهو المسمى بالإنسان الكامل حقيقة لا غيره فافهم والى هذه الإشارة يقول بعض العارفين بالله تعالى الصوفي هو المتخلق بأخلاق الله وخليفته عنه تعالى والخليفة صورة المستخلف كما تقدم وهكذا كان قد اصطلح عليه القوم معنى ذلك لا غيره فافهم وقيل إن لفظ الصوفي هو اسم من اسماء الله تعالى كالولي يطلق عليه تعالى ويطلق غيره وتأمل في هذا المقام اشارة اليه الحديث القدسي بقوله لا يزال عبيدي يتقرب اليّ بالنوافل حتى احبه فاذا احببته كنت له سمعا وبصرا ويذا ورجلا وفؤادا وكله وقوله ايضا من طلبني وجدني احببته عتقته ومن عشقته قتلتها ومن قتلته فطعت ديتة ومن عليّ ديتة فاننا ديتة انتهت والحق تعالى صار هو باطنه اي باطن الخليفة المذكور ولا غير من حيث ان الامر كله منه واليه وانه تعالى غاية كل شيء ومآلها اليه سبحانه وتعالى فافهم فكان في هذا المقام يكون العبد بمنزلة الجسد والحق بمنزلة الروح المدبر فيه قال عارف رضي الله عنه لا تتحرك ذرة الا بأذن الله تعالى بهذا الاعتبار لأنه تعالى هو المدبر فيه والمدبر في الكل فافهم فتعالى الله عن ان يكون هو روحا من الارواح فضلا عن ان يكون هو شيئا من الاشياء وفي هذا المقام ايضا اشارة اليه صلى الله عليه وسلم بقوله من عرف نفسه فقد عرف ربه قال الامام حجة الاسلام ابو حامد الغزالي قدس الله سره وروحه المراد بالنفس هنا الروح فمعنى الحديث من عرف روجه فقد عرف ربه بمعنى كما ان الروح يكون مدبرا للجسد ومحركا له وهو ظاهر فيه ومحيط به وهو معه وليس هو مخصوصا فيه والحق تعالى كذلك انه هو مدبر للأشياء كلها ومحرك لها فظاهره فيها ومحيط بها وهو معها وليس هو مخصوصا فيه هكذا كان وجه التشبيه في ذلك فافهم وتأمل تترك لب المعرفة وقوله ايضا صلى الله عليه وسلم أعرّفكم بالله أعرّفكم بأنفسكم انتهى فكذا هنا يكون بمعنى بأرواحكم فاعلم هذه كلها عبارة واثار عبارة تحقيق واثارة تدقيق⁷⁹ فان ذلك سر نفس لا تقف عليه الا صاحب العناية التامة والتوفيق التامة من عند الله تعالى فالعبد المذكور اي العبد الفاني في الله والباقي به يكون سرا من اسرار الحق تعالى كما أن الحق تعالى سره قال الله تعالى في الحديث القدسي الانسان سري وانا سره يعني الانسان الكامل لا الانسان الناقص وهو غالب الناس فافهم فالحاصل ان المقصود الاظم والمراد الاقدم من هذه الكلام كله هو رجوع العبد الى الحق سبحانه وتعالى علما وعلا ظاهرا وباطنا وهذا قال بعض العارفين بالله تعالى وهو الشيخ علي المتقي رضي الله عنه اول التصوف هو تجريد القصد الى الله تعالى واخره هو التخلق بأخلاق الله تعالى حتى صار العبد هو ظاهر الحق سبحانه وتعالى يتخلقه تعالى وصار الحق تعالى هو باطن العبد المذكور المال جميع اموره اليه تعالى وفي الحقيقة فالك من الاشياء الكونية هو ظهور الحق المتجلي بصورة الاشياء على حكم اعيانها الثابتة فالظاهر حقيقة في كل شيء هو الحق تعالى وكل شيء مظاهره سبحانه وتعالى والصور والاشكال والحدود وغير ذلك من لوازمها هي صور المتجلي واشكاله وحدوده لا صور المتجلي الظاهر في الكل لأنه ليس كمثل شيء وكلما كان هو تعالى متصفا بليس كمثل شيء لم يكن له صورة وشكل وحد ولوازمها فلأجل ذلك يقال في حقه انه تعالى هو الجامع بين الضدين

وله كل شيء فافهم فليلزم في هذا المقام حصول التحير فالتحير هو غاية المعرفة بالله تعالى ولذلك قال صلى الله عليه وسلم في مناجاته اللهم زدني فيك تحييراً قالوا يعني غاية المعرفة بك وفي هذا المقام ايضاً اشار اليه الصديق الاكبر الذي قال في حقه صلى الله عليه وسلم ما افضلكم أبو بكر بكثرة صلاة ولا صيام وانما شيء وقر في صدره وفي رواية سر ابي بكر الصديق رضي الله عنه بقوله العجز عن درك الإدراك إدراك وألحق بعضهم بقوله وهو الامام باب العلم الذي قال في حقه صلى الله عليه وسلم انا مدينة العلم وعلى بابها وهو علي بن ابي طالب كرم الله وجهه ورضي الله عنه والبحث عن حقيقة ذلك اسرّك فافهم هذه وتأمل فان ذلك اظهرت لكم بعون الله تعالى بعض اسرار من الاسرار الالهية والفتوحات الربانية التي ما فازها وظفر بها الا بعض محققي العارفين بالله تعالى صاحب العناية التامة وذي التوفيق التام من اهل السعادة الكبرى والرتبة القصوى ان شاء الله تعالى وما افشيت ذلك كله الا بإذن الله تعالى وحسن رعايته فينا ولا حول ولا قوة بنا فمن شاء فليؤمن ومن شاء فليكفر وما ذلك الا ببركة النبي صلى الله عليه وسلم وبركة مشائخنا في الله تعالى اصحاب التصاريف في قلوب المريدين الصادقين والله اعلم بالصواب تم بعون الله تعالى شهر ربيع الاخر 1186

6 تحفة الامر في فضيلة الذكر

بسم الله الرحمن الرحيم

وبه نستعين في تحصيل العناية العامة والهداية التامة امين الحمد لله الذي جعل قلوب اهل الذكر محل اليقين والايمن وقلوب اهل الغفلة مرتع الشك والشيطان والصلاة والسلام على أفضل الخلق اجمعين محمد سيد ولد عدنان وعلى الانبياء الاولياء والكل وصحبهم من اهل الذكر خلفاء الرحمان وبعد فهذه رسالة سمينها تحفة الامر في فضيلة الذكر نرجو من الله تعالى ان تكون نافعة ان شاء الله تعالى للطالب الحاذق والمحب الصادق وانها صدرت بعد سؤال بعض من اعيان اصحاب واكابر الاخوان من الاحباب بلغه الله تعالى الى مراده وجعله من خير عبادہ امين يا رب العالمين وهي هذه اعلم ايها الراغب في الخيرات والطالب في حصول البركات ينبغي للعبد السالك الذكر ان اراد ان يكون من الاكابر أن يختار من افضل الاذكار وهو ذكر لا اله الا الله لقوله صلى الله عليه وسلم أفضل الذكر لا اله الا الله وقوله صلى الله عليه وسلم أيضا أفضل ما قلت أنا والنبيون من قبلي لا اله الا الله وقوله صلى الله عليه وسلم من قال لا اله الا الله دخل الجنة وفي رواية يقيد خالصا مخلصا دخل الجنة وقوله صلى الله عليه وسلم لا اله الا الله جنة من النار وقوله صلى الله عليه وسلم من كان اخر كلامه لا اله الا الله دخل الجنة وقوله صلى الله عليه وسلم لا شيء أنجى من عذاب الله من لا اله الا الله وقوله صلى الله عليه وسلم عن الله تعالى لا اله الا الله حصني فمن دخل حصني أمن من عذابي وقوله صلى الله عليه وسلم إذا أراد الله ان يجعل عبدا وليا من اوليائه كثر من ذكره وقوله صلى الله عليه وسلم إذا أراد الله بعبد خيرا ألهمه لذكره وغير ذلك من الأحاديث الشريفة والله تعالى حرض بتكثير ذكر الله تعالى في قوله اذكروا الله ذكرا كثيرا الآية وقوله ايضا اذكروا الله قياما وقعودا وعلى جنوبكم الآية وغير ذلك من الآيات الكريمة واما الاولياء العارفون بالله تعالى فانهم يقولون فائدة لا اله الا الله أكثر من ان تحصى في الدنيا والاخرة فإن لم تصدق ذلك فسل عمن وصل فقد قالوا بلسان الحال بل لسان المقال إذا لم تر للهلل فسل لأناس رواه بالانصار⁸⁰ فسيكتفيك بهذا شرفا وفضلا ثم ينبغي للذكر ايضا ان يلاحظ معنى هذه الكلمة الطيبة عند قوله لا اله وهو نفى استحقاق الألوهية غيره تعالى واثباته له سبحانه عنه قول لا اله الا الله وقال بعض الصوفية قدس الله سره إن كان الذكر مبتدئا فيكون معنى هذه الكلمة في حقه لا معبود بحق إلا الله وإن كان متوسطا فيكون معناها في حقه لا مقصود ولا مطلوب ولا مراد ولا محبوب ولا معشوق إلا الله بحب مقام الذكر وذوقه والناس على نفسه بصيرة فافهم وإن كان منتهيا فيكون معناها لا موجود إلا الله ثم الذكر ايضا فينبغي له إذا ذكر الذكر المجرد وهو الجلالة عند قوله الله الله ان يلاحظ مقصود ذلك وهو من له الوجود التام والكمال المطلق ولا تقييده الاكوان عند ظهوره فيها وكذلك عند ذكره باسم الإشارة ايضا بقوله هو هو ينبغي له ان يلاحظ مقصود ذلك وهو من هو النافع والضار في الكل والمؤثر فيها على الإطلاق وهو الاول والاخر والظاهر والباطن وهو ليس كمثله شيء وإن كان هو له كل شيء⁸¹ وهو لم يلد ولم يولد ولم يكن له كفوا احد وهو معكم اينما كنتم في الدنيا والاخرة فافهم ذلك هكذا كان الاعتقاد في حقه تعالى والشهود له سبحانه وذلك هو اعتقاد اهل السنة والجماعة ولا تبرح من هذا المقام والا فتزل قدمك والعياذ بالله من ذلك وقال اهل العلم رضي الله عنهم كل ما تصون العقل وتخيله الخيال أو حواه الفهم وتخطر في الليالي فهو سبحانه بخلاف ذلك وقال الشيخ الامام الولي العارف بالله تعالى سيدنا محيي الدين ابن عربي قدس سره جميع الايات في القرآن مردودة اي مرجوعة الى اية ليس كمثله شيء ومن تمسك بهذه الآية في الاعتقاد في الله تعالى فقد صار الله سبحانه وتعالى ورسوله صلى الله عليه وسلم شيئا له بلا شك ولا ريب في عالم الشهادة والغيب وسعد في الدنيا والاخرة وذلك وهو المطلوب الاعظم والمقصود الاقدم في جميع الامور كل ظاهر وباطن والله اعلم بالصواب واليه المرجع والمآب تم الكتاب بعون الله الملك الوهاب وصلى الله على سيدنا محمد واله وصحبه وسلم امين 1186

7 مطالب السالكين

بسم الله الرحمن الرحيم

وبه نستعين الحمد لله الذي حفظ قلوب المخلصين من دخول الاغيار وجعل قلوبهم مظهر الانوار وصلى الله عليه وسلم من هو منبع الجواد والكرام والأسرار محمد واله واصحابه الاخيار وبعد فيقول الشيخ الحاج يوسف التاج رزقه الله تعالى كمال التوفيق وجعله من اهله التحقيق امين اخذت هذه الرسالة المسماة بمطالب السالكين لمن قصد رب العالمين عن شيخنا الامام الولي العارف بالله تعالى سيد زمانه وقطب اوانه السيد الشريف عبدالكريم النقشبندی اللاهوري قدس الله روحه ونور ضريحه ونفعا به امين رويناها عنه ايضا رضي الله عنه هي هذه اعلم يا اخي وفقك الله وايانا لما يحب ويرضى فلا بد بذلك من ثلاثة اشياء توحيد ومعرفة وعبادة فالتوحيد كشجرة والمعرفة كأغصان واوراق والعبادة كثمره فاذا وجدت شجرا فوجدت أغصانا وأوراقا وإذا وجدت أغصانا وأوراقا فأنت راج بان تجيب⁸² بهذه الشجرة ثمرة فان لم تجد في الشجرة أغصانا وأوراقا فوجد⁸³ الثمرة محال وهذه امثال مجازي قلنا لأن تفهم مثال الحقيقي فان حصل لك مقام التوحيد حصل لك المعرفة وان حصل لك مقام المعرفة حصل لك العبادة فمن لم يوحده بوحداً فهو كافر ومن لم يعرف بمعرفة فهو جاهل فعبادة الجاهل مردف عليه فالتوحيد توحيان التوحيد الاول وحدة الوجود كما ان الصوفية المحققين متضيفون ان يقولوا على⁸⁴ ان لا موجود في الغيب والشهادة في الصورة فالمعنى⁸⁵ في الظاهر والباطن إلا وجود واحد وذات واحد وحقيقة واحدة فأعضاءك مثلاً متفرقة قائم بك وأنت قائم بذاتك ألا وهي الروح كذلك الاشياء قائمة بالله والله قائم بذاته فنبية قيام الاشياء بالله كنسبة قيام الجسد بالروح فتسمى الانسان بالجسد والروح إنساناً لا بالروح فقط ولا بالجسد فقط بل بالجميع فكذلك تسمى الإله لإله لكونه بالذات والصفات فالإله ثلاثة أحرف الألف واللام والهاء فالألف إشارة الى احديته واللام إشارة الى هويته فهو واحد بذاته وواحد بصفاته وصفاته كمالاته كالعلم والسمع والبصر والقدرة وغير ذلك من الاسماء والصفات الالهوية موجودة في جميع واحد وهي موجود في جميع الاشياء كما ثبت ان الاشياء قائمة به وهو قائم بذاته كما ذكرنا ان الجسد قائم بالروح والروح قائم بذاته فلا يتصور قيام الجسد الا ان يكون الروح موجودة في جميع أعضائه كما اذا كان الدم موجوداً في الانسان فهي حيّ وإلا لا يتصور حيوته كذلك الله موجود في جميع الاشياء فلو لم يوجد الله في الاشياء فهو منزّه عن مكان وزمان وعنا يليق لذاته كما ان الروح لا تستقر موجود في جميع الاشياء فلما طلبت قيام الاشياء بالله فلا يتصور الا أن يكون موجوداً في الاشياء وهذا معنى قول سيدنا علي رضي الله عنه ما رأيت شيئاً الا ورأيت الله فيه فهل ترى يا اخي شيئاً من الاشياء خارجاً عن علمه الا زلي فان قلت بلى فانت جاهل ام يتصور المصنوع قبل علم الصانع فان قلت نعم فهذا محال لا يتصور عند كل ذي عقل كالكاتب لا يتصور له الكتابة إلا بعد علمه بالكتابة وكذلك الله أوجد العالم من الغيب إلى الشهادة بعدما كانت الاشياء موجودة في علمه الأزلي بالوجود الذهني ومعنى قوله انما امرنا اذا اردناه ان نقول له كن فيكون⁸⁶ لأن الاشياء كانت موجودة في العلم الأزلي في عالم الغيب فامر بارادته من الغيب الى الشهادة فظهر في الشهادة كما كان في الغيب فاذا اراده ان يجيبه⁸⁷ الى الشهادة فيجيب يأمر⁸⁸ كن فيكون فالأشياء في علم⁸⁹ وعلمه صفته فالصفات بالذات واحدة لا يتصور انفكاك الصفات عن الذات كما لا يتصور انفكاك الجسد عن الروح قبل الموت او كما لا يتصور انفكاك الزبدة عن الحليب قبل الروب وهذا معنى قوله تعالى وكان الله بكل شيء محيطاً فالحليب موجود في الزبدة والزبدة موجودة في الحليب وهما في الحقيقة شيء واحد كذلك الاشياء موجودة في الله والله موجود في الاشياء وهما في الحقيقة شيء واحد كان الله في الازل ولم يكن معه شيء فيكون في الابد كما كان في الازل هذا معنى قولهم ما شئت المعلومات العلمية من شئت رائحة الوجود الخارجي ولن تشم ابداً فان هذه الصورة منقولة من الصور الاصلية في علم الحق الازل وهذا النقل حادث لحروف التي تخرج منك لا من جهة الحروف الاصلية يكون ثابتة في ذاتك فوجودك مستقر من الاصل الحقيقي وكل مستقر ليس له في الحقيقة وجود فانت في عدم ولا لك من الوجود نصيب وانت بالعدم متصف فان ادعيت بالوجود بان يكون وجود سوي وجود الله فقد اشركت بالله وان الشريك لظلم عظيم فأمن بالله الذي هو بالذات احد وبالصفات واحد لان كلما ثبت وجوده لغيره فوجوده لغيره لا لنفسه فافهم حقيقة الايمان بان يخرج من وجودك المجازي الى عمك الحقيقي فالعدم الحقيقي جعله الله مرآة لذاته وتجلي عليه

بالكمالات الذاتية كلها المعبر عنه بالفناء الاتمّ فاذا صرت عدما تصير مرآة له ويشاهد الحق ذاته فيك فهو شاهد من حيث انه يشاهد ذاته بذاته في هذه المرآة وهو المشهود من حيث انه يرى في هذه المرآة ومن عرف هذه المسألة واعتقد بها فهو مؤمن موحد حقيقي والا فهو من مجازي كافر حقيقي لأنه ما آمن بحقيقة واما قولنا فانت جاهل ان قلت نعم فيلزم من هذا ان تكون خلقية العالم قبل علمه تعالى ويلزم من هذا ايضا نسبة الجهل الى الله تعالى فهذا كفر واضلال فالكفر وضلال في حقه سبحانه وتعالى محال وهو سبحانه وتعالى منزّه عما يقول الظالمون علوا كبيرا فالتوحيد الثاني معلوم عند كل احد من المسلمين الخاصة والعامة فهو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد نعم فافهم وتحقق والمعرفة ان تعرف ان مبدأك منه ومعادك اليه فتعود اليه بغير ما بدأك⁹⁰ منه كالبحر اذا منه ماء الى النهر فيعود الى البحر كما كان في النهي ولا يتغير الماء عن الحقيقة المائية والعبادة بان يطيع في وحدة بان لا وجود لغيره وهو احد لا شريك له في الوجود ومعنى العبودية في اللغة اطاعة الشيء للشيء كأعضائك مطيعة لروحك من حيث الامر باشتهااء الروح لأنك ما تفعل شيئا الا باشتهااء الروح ففي الظاهر اعضائك عابدة لذاتك وذاتك معبود فالذات عابد من حيث الظاهر ومعبود من حيث الباطن لان الامر منه واليه فاذا تغيبت وجودك ووجود غير الله وعرفت نفسك وغير الله ان ذلك الكل معدوم فلا ترى الا هو ولا تشاهد الا هو ولا يبقى الا هو وليس لك من الامر شيء فيصير هو العابد من حيث الامر منه والمعبود من حيث الامر منه والمعبود منه من حيث الامر يرجع اليه كل شيء هالك الا وجهه له الحكم واليه ترجعون كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام فمن عرف حقيقة التوحيد والمعرفة والعبودية فهو عارف موحد مطيع والا فليس شيء فمن اراد السلوك الى الله فليفهم اولا هذه الكلمات ثم يسلك للطريق الى الله تعالى بهذه الكيفية نعتي ينبغي للسالك ان يشرع اولا لنفي وجوده ووجود غير الله علما فلما نفي وجوده ووجود غير الله علما يحصل له من نفي وجوده ووجود غير الله علما ووجوده غير الله عيانا ثم ببقى من هذا النفي من علم النفي فيحصل له الفناء في الله والبقاء به كمثّل فراش إذا رمى روحه في السراج واحترق فنقول هل صار الفراش سراجا ام صار عدما بل نقول واحدا لأنه قبل رمي روحه كان من السراج محجوب فلما رمى روحه بالسراج اتصل وصار به واحدا كذلك السالك قبل وجوده ووجود غير الله هو محجوب فلما نفي وجوده ووجود غير الله اتصل وصار به واحدا والطريق الى الله كثيرة لقوله بعض العارفين والطريق الى الله بعدد انفس الخلائق ولكن أقربها الى الله واعلاها واصلها الى المطالب هذا فذلك السالك لذات الله تعالى مع عدم التفاته الى الغير والغيرية هل⁹¹ هذه سبيلي ادعو الى الله على بصيرة انا ومن اتبعني وسبحان الله وما انا من المشركين وكان قلبي بين اصبعين من اصابع الله يقلبها كيف يشاء وصلى على سيدنا محمد واله وصحبه وسلم تسليما والله اعلم 1186

8 سرّ الأسرار

بسم الله الرحمن الرحيم والصلاة على سيدنا محمد وآله مع التسليم
الحمد لله الذي ليس كمثلته⁹² وصلى الله على مولانا محمد ما ليس له فيء وعلي آله واصحابه من
الانصار والمهاجرين وعلى جميع الانبياء والاولياء وتوابعهم اجمعين اما بعد فهذه رسالة في غاية
الاختصار سميناها بسرّ الأسرار نافعة ان شاء الله تعالى لذوي البصيرة والابصار اعلم يا اخي اسعدك
الله تعالى و ايانا انه ينبغي للعبد العارف السالك الذي كان لنفسه مآلك ان يعلم ان الله معه حيث كان
بموجب قوله تعالى افضل ايمان المرء ان يعلم ان الله معه حيث كان⁹³ وكذلك ينبغي له ايضا ان يعلم ان
الحق سبحانه وتعالى محيط بالاشياء كلها بموجب قوله تعالى و كان الله بكل شيء محيطا و غير ذلك من
الايات الكريمة فاعلم ذلك فان كنت⁹⁴ كيف كان الله سبحانه وتعالى معنا و آله محيط بنا ايضا وكيف
كانت صورة تلك المعية و تلك الإحاطة و قد عسر فهم ذلك في قلوبنا و كيف في اداننا المعرفة بذلك في
حقه تعالى و هو سبحانه وتعالى ليس كمثلته شيء ان كان هو له كل شيء و كان هو له كل شيء⁹⁵ لان
الله تعالى سبحانه ما له حد ولا جهة ولا حصر ولا مثل ولا سفل⁹⁶ و ان ظهر في الكل وبالكل و لقد
تقرر بقولهم بان كل ما صورّه العقل او حواه الفهم او تخطر في البال فهو سبحانه بخلاف ذلك ونحن⁹⁷
حدود وجهات و احصار و امثال واشكال فكيف صورة نسبة المعية معنا ونسبة الاحاطة بنا الغير المعقولة
بهما فينا قلت جميع ما ذكرت من الكلام صحيحة غير ان معرفة ذلك واجب علينا بمجرد الايمان فقط
والعقول ما لها طريق الى تحقيق ذلك فافهم ثم اذا عسر عليك فهم ذلك فضرِب لك في الجملة ضرب
المثل يكون تقريبا لفهمك ان شاء الله تعالى و هو ان الله يكون معيته تعالى معنا و إحاطة سبحانه بنا كمعية
الموصوف مع صفاته فقط لا كمعية الشيء مع الشيء الآخر المعلوم به عند غالب الناس وكذا إحاطته
سبحانه يكون كإحاطة الملزوم بلوازمه لا كإحاطة الشيء بالشيء الآخر المعلوم به عند غالب الناس ايضا
كما تقدم فاعلم ذلك لان بعض العبارات الذي يكون غير ما عبرناه و مثله في غاية الاشكال و فيه مزلة
الاقدام و كم من الله و قعوا في اعتقاد مذهب الحلولية و الإلحاد بسبب العبارات و سطحات⁹⁸ الاولياء
بحيث جعل بعضهم ذلك اعتقاد بظواهر العبارات و طواهر سطحاتهم⁹⁹ فافهم و تأمل و لا يتخلص من
ذلك الا اهل العنايات المجفوضون¹⁰⁰ من جانب الحق سبحانه وتعالى وكمالهم اللهم احشرنا معهم وأدخلنا
في زمريتهم واجعلنا من اتباعهم ومحبيهم قوله صلى الله المرء مع من احبّ وفي رواية مع حبه أي مع
محبوبه و في رواية مع محبّه فتأمل فيكيفيك هذا يا أخى ان كنت سالكا للطريق الموصولة الى الحق
سبحانه وتعالى لا يمكن العبد العارف السالك الي ربّه تعالى ان يترك هذين الشغلين المذكورين لأن
احدهما يكون بمنزلة الأم لجميع الاشغال و الآخر بمنزلة الأب لجميعهما فافهم وهو كذلك لأنهما من
الاشغال النبوية المنصوصة في القرآن الكريم الذي لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من
حكيم عليم¹⁰¹ وان اردتم تحقيق ذلك مع تفصيل الكلام فلعله يوجد في الكتب المطوّلة فراجع اليها ان شاء
الله تعالى ثم لعلّ الله تعالى يكون بسبب ملازمتك لهذين الشغلين مع اعتقاد صحيح يرزقك الحق سبحانه
وتعالى علم اليقين ثم عنبه ثم حقه ثم حقيقته فحينئذ تصير من خواص اهل الله تعالى صاحب الكمال
والإكمال غير آله لا بدّ لك في ابتداء سلوكك بكثرة ذكر لا اله الا الله في جميع احوالك من غير فترة ولا
سأمة بموجب قول عائشة أم المؤمنين رضي الله عنها كان رسول الله صلى الله عليه وسلم يذكر الله كل
احيائه و بموجب قوله تعالى اذكر¹⁰² الله قياما وقعودا وعلى جنوبكم الآية و قوله تعالى اذكروا الله ذكرا
كثيراً الآية و غير ذلك من الايات الكريمة والاحاديث الشريفة فكان أقل ما ينبغي للعبد المتحرّد¹⁰³ السالك
المبتدي ان يذكر ذكر لا اله الا الله في كل يوم وليلة اذا كان صادقا في سلوكه و طلبه عشرة الاف مرة حتّى
يصير دمه ولحمه وجميع ما عنده من الاعظام والعروق في جميع اعضائه و غير ذلك مخلوطة
بأفضل الأذكار قال صلى الله عليه وسلم أفضل الذكر لا اله الا الله وقال ايضا صلى الله عليه وسلم أفضل
ما قلت انا والنبيون من قلبي قول لا اله الا الله ثم ينبغي للعبد السالك الذاكر المذكور ايضا ان يحضر
معني لا اله الا الله في ذكره آياها و عند قوله لا اله نفي استحقاق الوهيّة غيره تعالى و عند قوله إلا الله اثبات
ألوهيته تعالى له فافهم ومن هنا نذكر أشياء من بعض الاسرار المجزومة المنصوصة عند السادة الصوفية
العارفين بالله تعالى و ذلك ان بعض مشايخ الطرق قدس سرهم ألزم على بعض مريديه بعد تلقينه للذكر

تخيّل سورة رسم الجلالة قدّامه دائماً من غير غفلة ولا نسيان فأينما يضع عينه يكون الجلالة قدّامه مكتوبة بقلم الخيال في تخيّلها بها غير انه اشروطوا بان كتابة ذلك يكون بمداد النور الذي كان لونه كلون الذهب الخالص الخالي عن الغشاوة وربما يكون الكتابة ايضاً لونه كلون الفضة النقية الصافية عن الكدورة والوسخ هكذا كان دائماً في جميع احواله و تقلبات اموره بحيث انه لو غمّض عينه لكان يراها بعين تخياله مكتوبة بقلم التصوّر باي عينيه فافهم ذلك يعرف العارف الشاغل المشغول المذكور بصديق اليقين وصحة المعرفة ايضاً ان رسم الاسم صورة الاسم و الاسم معنى الرسم و الاسم عين المسمى كما ان الرسم دليل الاسم و الاسم دليل المسمى فاعلم ذلك و تأمل تصب ان شاء الله تعالى و كذلك ينبغي للعارف الشاغل المذكور ايضاً في جميع اموره و احواله ان يعرف ان جميع ما يسمعه من اجناس الاصوات كلها أيّ صوت ما يكون كل ذلك تسبيح لله تعالى لان كل شيء له تسبيح لرّبّه تعالى قاليا كان او حالياً بموجب قوله و ان من شيء إلا يسبح بحمده و لكن لا تفقهون تسبيحهم حتى قال صلي الله عليه و سلم صوت الامواج تسبيحها فيفهم من ذلك ان كل شيء من الكائنات له روح كما قال الشيخ امام العارفين وسلطانهم شيخنا وشيخ مشائخنا الامام محيي الدّين بن العربي قدس سره فالمستبح لا يكون الا لذي روح انتهى و روح الشيء باطنه و معناه أن يعرف العارف الشاغل المشغول ايضاً ان المنطق لكل شيء هو سبحانه بموجب قوله تعالى و هو الذي أنطق كل شيء و يؤخذ من ذلك ايضاً قوله تعالى و هو اضحك و أبكى ولا شك انّ الضحك والبكاء نطقان صدران من الضاحك و الباكي او بمجرد ملاحظة نفس الضحك ونفس البكاء من غير التفات الى الضاحك و الباكي فيكون الضحك و البكاء نطقين فصدرا من المنطق و على هذا القياس تتأمل او قلت ان الضحك و البكاء صدرا من الضاحك و الباكي مجازاً و من المنطق حقيقة فقل ما شئت حيث عرفت الامر على ما هو عليه ونظير ذلك في الجملة بل وبالتفصيل قوله تعالى مخاطباً لنبينه صلي الله عليه وسلم وما رميت اذ رميت و لكن الله رمى اي وما رميت يا محمد اذ رميت مجازاً و لكن الله رمى حقيقة فافهم وفي هذا المقام قال عبد الله بن عباس رضي الله عنهما لجبار الطائي اسكت يا جبار فان الله أضحك و أبكى وأصل الحكاية في هذا انه لما ماتت أمّ مصعبٍ وهي ام الزبير رضي الله عنه وحضروا عند جنازتها وكان رئيس الجماعة ابن العباس حتى سمع صوت النياح فقال جبار الطائي اتسمع هذه الاصوات يا عبد الله وانت ههنا في هذا المكان او كما قال فقال ابن عباس رضي الله عنه اسكت يا جبار فان الله اضحك و أبكى كما تقدم ذلك وكذلك ينبغي له ايضاً ان يعرف ان جميع ما وقع في الوجود صورة ومعنى وجميع حالاته صورة ومعنى ايضاً كلها حسن مليح ليس بقيق باعتبار الفاعل الحقيقي وهو الله الفاعل لمن يريد لأنه سبحانه هو المؤثر في الكل حقيقة بموجب قوله تعالى وهو الذي خلق كل شيء و قدره تقدير¹⁰⁴ و بموجب قوله تعالى ايضاً وهو الذي احسن كل شيء خلقه و قوله ايضاً والله خلقكم و ما تعملون وهو كذلك لأنه هو المقدر لكل شيء و المدير فيه و هو الله تعالى لا شريك له في ذاته ولا في صفاته ولا في افعاله فافهم ولا تغلط فان هذا المقام مزلة الاقدام فتحقق الامر فأتني قد فتحت لك سرا من الاسرار الربّانية ولتأ من لباب الفتوحات الإلهية التي لا يدركها الا فحول الرجال من العارفين بالله تعالى فافهم ولا يثبت في ذلك و يتخلص منه الا اهل تحقيق العلوم و تدقيق الفهوم من اهل العناية المتعلقة قلبهم بالله تعالى لا بغيره سبحانه والمثكرين بذكر الله الله من الرجال و النساء بموجب قوله تعالى والذاكرين الله كثيراً والذاكرات اعد الله لهم مغفرة واجراً عظيماً و قوله تعالى ايضاً اذكروا الله ذكراً كثيراً الآية وانما القبح والخبث باعتبار الطبع والعادة فقط ولا باعتبار الشرع الشريف الذي هو صورة الحقيقة وظاهرها كما ان الحقيقة معنى الشريعة وباطنها فلكمال احدهما بوجود الآخر ونقصان احدهما لعدم الآخر غير ان قلت نعم فهما ان شاء الله تعالى جميع ما ذكرتم من التقريرات السابقة غير ان في بعض هذه المسائل يشم رائحة مذهب اهل الاباحه واعتقاد الاباحية كفر ومذهبهم غير مرضي عند ذوي الاعتقاد الصحيح والعلم الناصح لأن الظاهر في مذهبهم واعتقادهم خارج عن طريق الاجماع من اهل السنّة و الجماعة فان في مذهبهم أي اهل الاباحه يعتقدون ويرون ان جميع ما قد وقع في الوجود من الأمور كلها يكون مباحة مطلقاً واحتجوا بقوله تعالى والله خلقكم وما تعملون و قوله وهو الذي احسن كل شيء خلقه وعندهم ليس في الوجود حرام ولا ممنوع ابداً بوجه من الوجوه لان الكل من الامور صادر من التقديرات الإلهية و الارادات الربّانية فيكون ذلك كله مباحاً ليس بحرام اصلاً و أبداً وانما الممنوع والحرام في الكل من الامور بحسب العادة والطبيعة فقط لا غير فالناس يفعلون و يعملون حيثما ارادوا في

جميع الامور كلها و ليس لهم حرام في كل شيء ولا ممنوع بموجب قوله تعالى والله خلقكم و ما تعملون بيّنوا لنا تمييزا بين اهل الحق من اهل الكمال و الاكمال و بين اهل الاباحة من اهل الضلالة و الاضلال جزاكم الله عنا خيرا قلت نعم هذا الذي جميع ما ذكرته هو مذهب الإباحية الكفرة الذي ليس لهم دين على الدين الحق فأهل السنة و الجماعة متميزون عنهم في العلم و العمل لان مذهب اهل الحق اهل السنة و الجماعة رضي الله عنهم يعتقدون و يرون ان الحرام حرام و الحلال حلال و الحرام ما حرمه الشرع الشريف الذي لا ينسخ و الحلال ما حله الشرع كذلك و اهل الحق في مذهبهم ايضا انهم يعتقدون و يرون ان جميع ما كان حراما في الشريعة بالإجماع ظاهرا و باطنا يكون حراما في الحقيقة ظاهرا و باطنا بخلاف اهل الاباحة فانه ليس لهم حرام ابدا مطلقا في مذهبهم و لا لهم شريعة و لا حقيقة و لا لهم ظاهر و لا باطن بل الكل سواء و لا يقولون بالشريعة و لا بالحقيقة و لا بالظاهر و لا بالباطن فافهم و اما قول العارفين من اهل الحق بأن جميع ما قد وقع في الوجود من الامور العامة و الخاصة يكون حسنا مليحا فليس الا باعتبار الفاعل الحقيقي الذي هو خالق كل شيء و محسن الكل خلقه لا ان كل ذلك حسن مليح و ليس بقبیح على الإطلاق كما تقول اهل الاباحة المذكورون بل يكون كل ذلك حسن مليح و ليس بقبیح باعتبار لا مطلق فافهم ذلك و لا تغلط فتزل قدمك و العياذ بالله من ذلك و أيضا ان اهل الاباحة كانوا يرضون بالمعصية و هي المقضي به و المقدر عليه بخلاف اهل الحق و التحقيق فانهم لا يرضون الا بالقضاء و القدر لا بالمقضي به و المقدر عليه لان الرضي بالقضاء و القدر واجب و الرضي بالمعصية كفر لما كان اهل الحق راضين بالقضاء الإلهي و التقدير الرباني و ذلك هو الحكم المبرم في الازل يقول بعضهم اذا ما رأيت الله في الكل فاعلا له رأيت جميع الكائنات ملاحا ثم اذا علمت ذلك كله كما تقدم و تحققت في الامور كلها فالسلامة و الكمال في الكل الاتباع لرسل الله صلى الله عليه وسلم بموجب قوله تعالى قل ان كنتم تحبون الله فاتبعوني يحببكم و يغفر لكم ذنوبكم¹⁰⁵ الآية لان التابع لرسل الله صلى الله عليه وسلم في الظاهر و الباطن كان يمشي على طريق الامر الرباني و الاذن الالهي فالماشي على ذلك الطريق يكون من اهل السلامة و الكمال بعناية الملك الوهاب و فضله فصار بذلك من المحبين و المحبوبين باعتبار بسبب اتباعه له صلى الله عليه وسلم في ذلك يصير العبد التابع له صلى الله عليه وسلم من اهل السعادة الكبرى صاحب المرتبة القصوى لان الحق سبحانه و تعالى يحبه و يغفر ذنوبه جميعا بالنص الصريح في الكتاب النصيح فافهم و تأمل فليس التابع له صلى الله عليه وسلم حقيقة الا الرجل الذي كان بالشريعة في ظاهره مقيّدا و بالحقيقة في باطنه مؤيّدا فحينئذ يصح ان في جميع العوالم بعبد الله المحض و يقال في حقه انه انسان كامل لحصول تحقيق اتباعه له صلى الله عليه وسلم في طريقه ظاهرا و باطنا فكما انه على اجتماع الروح بالجسد يسمى الانسان انسانا فاسم هذا الانسان الذي يقال في حقه بالحيوان الناطق لا يطلق على جسده دون روحه و لا على روحه دون جسده و انما اطلق اسم الانسان على كليهما فاعلم ذلك فإذا كان كذلك فيفهم بالتقرير السابق على ان اجتماع الشريعة بالحقيقة تسمى ذلك بالطريقة المحمدية التي هي دين الله الخالص و ذلك هو دين الاسلام الذي كان عند الله تعالى و هو المشار اليه بقوله تعالى ألا لله الدين الخالص و قوله ان الدين عند الله الاسلام فاسم الطريقة لا يطلق على الشريعة فقط دون الحقيقة و لا على الحقيقة دون الشريعة بموجب قوله صلى الله عليه وسلم بعثت بالشريعة و الحقيقة فليس الامر الا واحداً و هو الطريق التي كانت ظاهرها شريعة و باطنها حقيقة و ليس ذلك الا الطريقة المحمدية المسماة بالصراط المستقيم ثم الحكمة الإلهية ان الشيء لا ينتج الا بالأمريّن فافهم و تأمل فكذلك اعتقادنا في الله تعالى لا بد ان يكون واقعا بين مطلق التنزيه و مطلق التشبيه بمعنى انه ننزهه بلا تعطيل و نشهده بلا تمثيل و ننزهه في مقام التشبيه و نشبهه في مقام التنزيه لأن في مقام مطلق التنزيه يؤدي الي التفریط و التفریط هو الامر الذي لا يصل الى حدوده فكذلك في مقام مطلق التشبيه فانه يؤدي الي الإفراط و الإفراط هو الامر الذي يتعدى عن حدوده فاعلم ذلك ثم كذلك في اعتقادنا عليه تعالى فينبغي ان يكون واقعا بين مطلق الخوف و بين مطلق الرجاء بمعنى انه نخافه تعالى ظاهرا و نرجو منه باطنا و نخافه في مقام الرجاء و نرجو منه في مقام الخوف لان مطلق الخوف للعبد يناقض قوله تعالى لا تقنطروا من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم فكذلك مطلق الرجاء له فانه يناقض قوله تعالى ايضا ولا يأمّن مكر الله الا القوم الخاسرون¹⁰⁶ فالمقصود من هذا التقرير في هذا المقام التنبيه على ان الله تعالى جامع بين الامرين و الضدّين اما علمت انه سبحانه متصف بصفة الجلال و الكمال مثل صفة الرحمة و صفة النعمة

و هو تعالى الغفور المعذب والمنعم المنتقم غير ان رحمته مقدم على غضبه بموجب قوله تعالى في الحديث القدسي سبقت رحمتي غضبي و لقد قيل لا بي سعيد الحزاز رضي الله عنه بم عرفته الله فأجاب بقوله بجمعه بين الضدين فافهم و تأمل بم المقصود الأعظم و المطلوب الأقدم الوصول اليه تعالى على وجه الكمال وحصول الرضى عن العبد منه تعالى في الدنيا والآخرة وذلك هو الميثار اليه بالسعادة الكبرى التي لا شقاوة بعدها غير انه لا يتحقق ذلك الا بان يكون العبد على قدم اهل التحقيق من الصوفية العارفين بالله تعالى من اول الامر الى آخره وذلك أولا هو تجريد القصد الى الله تعالى من غير التفات بأخلاق الله بموجب قوله صلى الله عليه وسلم تخلقوا بأخلاق الله وطريق تحصيل العبد في ذلك هو من قام قيامهم و صام صيامهم وذاق طعمهم وفهم كلامهم مع كثرة ذكر الله تعالى بموجب قوله تعالى اذكر الله ذكرا كثيرا¹⁰⁷ الآية و قوله اذكر الله قياما و قعودا وعلى جنوبكم¹⁰⁸ الآية و قوله قل الله ثم ذرهم في خوضهم يلعبون و غير ذلك من الآيات الكريمة بموجب قول سيدتنا عائشة ام المؤمنين رضي الله عنها كان رسول الله صلى الله عليه وسلم يذكر الله كل احيائه وبموجب قوله صلى الله عليه وسلم اذكروا الله حتى قيل لك مجنون بسبب كثرة ذكر الله تعالى فالعبد الذاكر إما ان يذكر افضل الذاكر وهو ذكر لا اله الا الله بموجب قوله صلى الله عليه وسلم افضل ما قلت انا والنبئون من قبلي قول لا اله الا الله أو ان يذكر العبد رد الخالص وهو ذكر الله بموجب منطق الآيات الكريمة المذكورة بقوله اذكر الله ذكرا كثيرا¹⁰⁹ الآية وقوله اذكر الله قياما و قعودا و على جنوبكم¹¹⁰ الآية وقوله تعالى قل الله ثم ذرهم في خوضهم يلعبون فالكل في خير فافهم ذلك ان كنت ذا فهم واخلص النية تسعد سعادة الابد ان شاء الله تعالى لان هذين الذكرين موصولان الى السعادة الكبرى والمرتبة القصوى بشرط الدوامه عليهما او على احدهما بمجرد امتثال الامر الالهي والاذن الرباني لا للدنيا ولا للآخرة ثم عند ذكره بلا اله الا الله يكون مع الحضور بمعنى على قدر استعداد ومقامه اذا كان مستغرقا فيه و غلب عليه الحال فافهم لان الاستغراق في الذكر هنا يكون الذاكر عين المذكور علما وكشفا فاعلم ذلك ثم انه ينبغي للعبد العارف الصوفي السالك الى ربه ان لا يغفل عن الله تعالى في جميع احواله كلها مع لزوم اوراده المأخوذة المسلسلة عن مشائخه وان يحسن بخلق مع الخلق كلهم بموجب قوله صلى الله عليه وسلم ما بعثت الا لأتمم مكارم الاخلاق قالوا وجماع حسن الخلق مع الخلق ايصال الراحة اليهم و يؤنسهم ولا يوحشهم فاعلم ذلك ولقد سئل صلى الله عليه وسلم عن أي الناس اقرب اليه يوم القيمة بقول السائل أي الناس اقرب اليك يا رسول الله يوم القيمة فأجاب بقوله صلى الله عليه وسلم احسنهم خلقا وقال ايضا صلى الله عليه وسلم الخلق كلهم عيال الله فاقر بهم الي الله انفعهم لعياله فلأجل ذلك قال بعضهم التصوف كله خلق التصوف حسن ولقد قيل للشيخ الامام قطب الانام شيخنا وشيخ مشايخنا محيي الدين عبد القادر الجيلاني البغدادي قدس سره بم نلت هذا المقام يا شيخ قال بالتواضع وحسن الخلق وسخاوة النفس وسلامة الصدر فمثل هذا فليعمل العاملون اللهم احشرنا في زمرة اهل لا اله الا الله و احبنا بلا اله الا الله وأمتنا على قول لا اله الا الله بموجب قول نبيك محمد صلى الله عليه وسلم من كان اخر كلامه لا اله الا الله دخل الجنة و في رواية عنه ايضا صلى الله عليه وسلم من قال لا اله الا الله خالصا مخلصا دخل الجنة و عنه ايضا صلى الله عليه وسلم عن الله تعالى انه قال جل جلاله لا اله الا الله حصني فمن دخل حصني امن من عذابي اللهم حققنا منهم أي من اهل لا اله الا الله و لو بالمحبة فيهم وسهل علينا بمتابعتهم أمين بموجب قوله صلى الله عليه وسلم المرء مع من احب وقوله ايضا صلى الله عليه وسلم يحشر المرء مع محبه و في رواية يحشر المرء مع حبه أي مع محبوبه فيكفيك هذا شرفا في حصول المحبة فيهم و لو في القلب فتأمل وما لنا الا نقول كما قيل انا لا اعرف الا انتم فاجبروني بعباء منكم كل شخص لعزيز ينتمي و عزيزي ليس الا انتم فحصول المحبة في القلب فيهم هو بعينه الاتباع له صلى الله عليه وسلم في الاقوال والافعال ظاهرا وباطنا بحيث انه يتعدى الي محبة الله تعالى لمحبتهم اياه تعالى باتباعهم له صلى الله عليه وسلم فشرط المحبة من الجانبين الاتباع له صلى الله عليه وسلم وهو المقصود الاعظم والمطلوب الاقدم لان التابع له صلى الله عليه وسلم هو من المحبين المحبوبين بموجب نص قوله تعالى قل ان كنتم تحبون الله فاتبعوني يحببكم الله الآية فمحبة الله تعالى عبده بعد محبة العبد ربه تعالى الحاصلة من الاتباع له صلى الله عليه وسلم والاتباع له صلى الله عليه وسلم يكون من السعادة الكبرى التي لا شقاوة بعدها فيكفيك هذا شرفا اذا حصل لك محبة الله تعالى ولقد قال صلى الله عليه وسلم اذا احب الله عبدا لم يضره ذنب فالتابع له صلى الله عليه وسلم هو

من المحبتين المحبوبين الذين لا يرتكبون على الذنب فمن أين يضرهم الذنب وهم لا يركبون عليه فالقاعدة ان الذنب لا يضّر الا راحه ان لم يتب ولم يأت عفو عن الله تعالى و ان اتى ذلك العفو عن الله تعالى ولو بلا توبة فيكون بمحض الفضل منه تعالى و ما ذلك على الله بعزير وما لنا الإكمال¹¹¹ الامام الشافعي رضى الله عنه اللهم اغفر لي بلا توبة فاني لا اقدر على شروط التوبة ولو فرض انهم يرتكبون على ذنب فاتهم يتوبون بساعتهم فالتائب من الذنوب من محابيب الله تعالى بموجب قوله تعالى ان الله يحب التوابين ويحب المتطهرين ثم اذا علمت ذلك فلا يخفي عليك يا اخي ان لفظ التواب يكون من صيغة المبالغة فيفهم من ذلك انه تعالى يحب عبده الذي يكثر التوبة و كثرة تردد التوبة من كثرة الذنوب المتوالية على العبد المذنب فافهم ذلك ان كنت ذا فهم والسلام فلأجل ذلك قال بعض العارفين قدس سره ان العبد الراكب على ذنب أي ذنب كان ثم يتوب منه يعد انه من العلماء الذين يعملون بعلمهم من حيث ان هذا العبد المذنب لما عرف انه ركب على ذنب مقدر عليه في الازل ثم تاب ورجع الى ربّه من جهة ان ربّه القابل للتوبة يحب التواب من عبده فافهم ولا يخفي عليك ان التائب من الذنب كمن لا ذنب له بنص الحديث النبويّ هذا اذا كان العبد المذنب المذكور من عوام الناس فما قولك اذا كان العبد المذنب المذكور من العارفين بالله تعالى فتأمل ثم ان العارف كان من شأنه ان يتوب قبل الذنب وبعد الذنب ووقت الذنب وعند الذنب وجودك ذنب لا يعاس¹¹² به ذنب فغفرانه من أعظم الغفران فمن أين الذنب يضره على هذه التقرير فافهم ان كنت ذا فهم والله يؤتي من يشاء والله ذو الفضل العظيم¹¹³ قل هذه سبيلي ادعوا الى الله علي بصيرة انا ومن اتبعني وسبحان الله عما يشركون¹¹⁴ ومن أعجب الحكايات في زمن بني اسرائيل أنّه كان رجل صالح عالم عابد طول عمره نهاره صيام وليله قيام وكان في زمنه ايضا رجل فاسق مستغرق في المعاصي كلها ولا يترك واحدا منها الا وقد فعلها وعملها ثم بعد ايام تذكر في نفسه وعرف انه من أفسق الناس واشقاهاهم فيقرب الى هذا الرجل الصالح المذكور فلعل الله يغفر جميع ذنوبه بقربه من هذا الرجل الصالح فينفر منه ولا يريد قربه اليه بسبب فسقه وشقاوته وطرده من مجلسه مرّة بعد مرّة بسبب نظره اليه بعين الحقارة والشقاوة فانكسرت نفس ذلك الرجل المذنب المستغرق في المعاصي كلها طول عمره وتحسر فأوحى الله تعالى الي نبي كان في ذلك الزمان وقال وعزتي وجلالي لأغفرن لهذا الفاسق العاصي جميع ذنوبه وجعل جميع ثواب عبادة هذا الرجل الصالح العابد طول عمره له ثم بعد ايام كلاهما ماتا فيدخل هذا الرجل المذنب في الجنة بحسن ظنه بالله تعالى ويدخل هذا الرجل الصالح في النار بسبب عجه وتكبره ونظره الي الفاسق بعين الحقارة والشقاوة فلا حول ولا قوة الا بالله العلي العظيم هكذا كان رأينا في بعض الكتب بمعناه لا بلفظه فافهم فالحاصل ان هذا الرجل العاصي يطول عمره كان معتمدا على فضل ربّه لحسن ظنه به تعالى وراضيا بالتقدير الالهي والقضاء الرباني المبرم الواقع في ازل الازال عليه فصار من اهل السعادة و ما ذلك على الله بعزير و اما الرجل الصالح العالم العابد المذكور انه كان معتمدا على علمه وعمله وصلاحيته وعدم ارتكابه على الذنوب لا على فضل الله و كرمه فحصل في قلب العجب والتكبر ويغتر بذلك كله فصار بذلك من اهل الشقاوة والعياذ بالله منها يفعل الله ما يشاء ويحكم ما يريد لا يسأل عما يفعل وهم يسألون ما كان الله ليظلمهم ولكن كانوا أنفسهم يظلمون فاعلم ذلك يقول صاحب الكتاب العبد الضعيف المذنب الحقير والمسكين الكسير الفقير الراجي عفو ربّه الكبير بصره الله بعيوب نفسه وجعل يومه خيرا من امسه آمين هذا اخر ما تيسر من تحرير الكتاب بفضل الملك الوهاب ووقف القلم على هذا الحد لعدم الاذن من الواحد الاحد لأن من علامات الاذن التيسير حكمة من الله الحكيم الخبير و الله اعلم بالصواب واليه المرجع والمآب وصلى الله تعالى على سيدنا محمد سيد الاولين والآخرين وعلى اله وصحبه من الانصار والمهاجرين وعلى جميع الانبياء والاولياء والصالحاء والعارفين وامة كل اجمعين آمين يا رب العالمين

9 تحفة الابرار لأهل الاسرار

بسم الله الرحمن الرحيم

وبه نستعين في تحصيل الهداية العامة والعناية التامة امين وبعد فهذه مختصر لطيفة نبذة ظريفة من بعض رسائلنا نافعة ان شاء الله تعالى لأهل السلوك الى الملك الملوك سمينها تحفة الابرار لأهل الاسرار وهي هذه اعلم ايها المريد السالك الى الله يجب عليك أولا بان تعتقد وتقطع بقلبك جميع ما في سورة الاخلاص واية ليس كمثله شيء فان الاعتقادات كلها راجعة الى هذه السورة والى هذه الآية ثم يعلم ويعرف ايضا بان الله تعالى هو المتصف بجميع الكمالات الظاهرات والباطنات وانه هو الموجود القائم بنفسه المقوم لغيره وهو الاله الحق الذي هو ضد الاله الباطل ثم يجب عليه ايضا ان يؤمن بجميع ما انزل الله تعالى الى نبيه محمد صلى الله عليه وسلم يقول بعثت بالشرعية والحقيقة ويجب عليه ايضا بان يكثر ذكر الله تعالى يقول اذكروا الله تعالى الآية ويقول ايضا اذكروا الله قياما وقعودا وعلى جنوبكم¹¹⁵ الآية وغير ذلك من الآيات والرسول صلى الله عليه وسلم يقول إذا اراد الله بعبد خيرا أكثر من ذكره ويقول ايضا صلى الله عليه وسلم إذا اراد الله ان يجعل عبده وليا من اوليائه ألهمه لذكره وغير ذلك من الاحاديث فضيلة الذكر أكثر من ان تحصى ويجب عليه ايضا الاتباع لرسول الله صلى الله عليه وسلم في الظاهر والباطن تعالى لقوله تعالى ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم الآية وقوله صلى الله عليه وسلم لا يؤمن احكم حتى تكون هواه تبعاً لما جئت به وغير ذلك من الآيات والاحاديث ويجب عليه ايضا بان يحسن الخلق مع الخلائق كلهم لقوله صلى الله عليه وسلم ما بعث الا متمم مكارم الاخلاق ولقد سئل صلى الله عليه وسلم أي الناس أقرب اليك يا رسول الله يوم القيامة فأجابه بقوله صلى الله عليه وسلم احسنتم¹¹⁶ خلقا وغير ذلك من الاحاديث وقال بعض الصوفية قدس سره التصوف هو حسن الخلق وقال بعضهم رضي الله عنه اول التصوف هو تجريد القصد الى الله واخره هو التخلق بأخلاق الله تعالى وقال صلى الله عليه وسلم ان الله¹¹⁷ خلّقا كثيرة فمن تخلق واحدا منها دخل الجنة ويجب عليه ايضا حسن الظن بالناس اجمعين والله تعالى لان الله تعالى يقول ان الله لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء الآية ويقول ايضا لا تقتطوا من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم ويقول الله تعالى في الحديث القدسي انا عند ظن عبدي فلينظن بي خيرا وفي رواية فليظن بي ما شاء واما حسن الظن بالله تعالى فهو بعينه هو الرجاء منه سبحانه وتعالى ويقول صلى الله عليه وسلم اعددت شفاعتي يوم القيامة لأمتي من اهل الكبار وغير ذلك من الآيات والاحاديث ويجب عليه ايضا الخوف منه سبحانه لانه تعالى يقول فلا يأمن مكر الله الا القوم الخاسرون ويقول ايضا اتقوا الله حق تقاته فلا تموتن الا وانتم مسلمون وغير ذلك من الآيات ويجب عليه ايضا الرضا بالقضاء والقدر لا بالمقضي والمقدر به لان الرضا بالقضاء واجب والرضا بالمعصية كفر ثم ينبغي للعبد المذكور ايضا بان يعلم ويعرف ان القبلة ثلاثة فالأولى منها قبلة العمل ويقال لها هي قبلة العوام واليهما اشار الله تعالى فوّج وجهك شطر المسجد الحرام فلا تصح الصلاة الا باستقباله سواء كان المصلي عارفا او جاهلا والثانية قبلة العلم ويقال له هي قبلة الخواص واليهما اشار الله تعالى بقوله فأينما تولوا فثم وجه الله والثالثة قبلة السر ويقال هي قبلة الخواص واليهما اشار الله تعالى بقوله فأينما تولوا انتم¹¹⁸ هو الاول والاخر والظاهر والباطن وهو بكل شيء عليم فاعلم ذلك ان كنت ذا فهم ثم يجب عليه ايضا عدم الاعتراض على الناس بما جرى عليهم من افعالهم واعمالهم خيرا كان او شرا فان الخلق بيد الله وما تشاؤون الا ان يشاء الله وكان امر الله قدرا مقدورا والكل تحت قضائه وقدره وتحت قدرته وإرادته اما سمعت قوله تعالى يا ايها الذين امنوا عليكم انفسكم لا يضرّكم من ضل اذا اهتديتم وقوله صلى الله عليه وسلم سيأتين عليكم زمان خيركم فيه من لم يأمر بمعروف ولم ينه عن منكر وقوله صلى الله عليه وسلم اذا رأيت شحا مطاع¹¹⁹ وهوي متبعا ويعمل كل ذي رأي براهه فليكن بحرصه نفسك ودع الامور بالعامّة فالكل في زماننا هذه واقع بلا شك ولا ريب ثم اذا فعل العبد كل ذلك وعمل جميع ما ذكرناه مع اخلاص النية في الكل لوجه الله تعالى وتكثير الذكر وعدم غفلته عن الله تعالى طرفه عين وكمال اتباعه لرسول الله صلى الله عليه وسلم في الظاهر والباطن والصبر مع الكل والجد في الطلب مع الهمة العلية يصير ان شاء الله تعالى وليا من اولياء الله عارفا من العارفين به سبحانه وتعالى ولكن بشرط ان يكون

تحت شيخ مربّ كامل مكمل والا فلا يصح ذلك ابدا لان رسول الله صلى الله عليه وسلم يقول انما العلم
بالتعليم ومن لا شيخ له فان الشيطان شيخه فافهم ذلك والله اعلم بالصواب واليه المرجع والمآب بعون الله
الملك الوهاب 1186

10 كيفية الذكر

بسم الله الرحمن الرحيم

والصلاة على سيدنا محمد وآله مع التسليم وبه نستعين في تحصيل العناية العامة والهداية التامة آمين
يا رب العالمين اعلم انه ينبغي للذاكر قول لا اله الا الله سرًا وجهرا جمعا وفردا أن يعلم ويعرف عن
هذه الكلمة بانه لا معبود بحق الا الله ولا مقصود من ذكر هذه الكلمة الا الله ولا موجود ولا قائم بنفسه
ولا ضار ولا نافع في الكل على الحقيقة الا الله ثم ينبغي له ايضا اذا ذكر الذكر المجرد بقوله الله الله ان
يعلم ويعرف عند ذكر هذه الكلمة معناها ما المقصود من ذلك وهو ان يستحضر بقلبه وبه هو من له
الوجود التام والمتصف بجميع الكمالات ولا تقييد الاكوان بظهوره وتجليه في جميع المظاهر الكونية
والأحدية ومعينه واحاطته مع الكل وبالكل ثم ينبغي له ايضا عند ذكره باسم الإشارة وهو قوله هو هو ان
يعلم ويعرف بباطن علمه بتحقيق به وبسيره¹²⁰ ما الإشارة في ذلك ان يلاحظ العبد الذاكر بذلك هو من
كان سرت هويته في الكل وبالكل وهو بين الاول والاخر والظاهر والباطن ليس الا¹²¹ فاذا فعل ذلك
الذاكر فاذا يرجى له الوصول الى المقصود يبلغ الى المراد ويكون ان شاء الله تعالى مقبولا عنده سبحانه
ثم من اللوازم والوجوبات على العبد الذاكر من اهل السلوك إلى ملك الملوك ان يعلم ويعرف أولا قبل
دخوله في الذكر جميع آداب الذكر ليكون ذلك نور وهي كثيرة ولكن يجمعها عشرون أدبا فخمسة قبل
الذكر وانثى عشرة حال الذكر وثلاثة بعده فأما الخمسة التي هي قبل الذكر فانها توبة من جميع الذنوب
وثانيها الوضوء ان كان محدثا والغسل ان كان مجنبا وثالثها السكوت من الكلام كله الا الذكر ورابعها
ان يستعين من الله تعالى بهمة شيخه عند ابتدائه في الذكر وخامسها ان يعلم بان استمداده من شيخه هو
بعينه استمداده من الرسول صلى الله عليه وسلم لان شيخه نائبه وخليفته صلى الله عليه وسلم والخليفة
صورة المستخلف وهو صلى الله عليه وسلم خليفة¹²² وكل شيء مظاهره سبحانه وتعالى والصور
والاشكال والحدود وغير ذلك من لوازمها هي صور المتجلي واشكاله وحدوده لا صور المتجلي الظاهر
في الكل واشكاله وحدوده لأنه ليس كمثله شيء وكلما كان هو تعالى متصفا بليس كمثله شيء لم يكن له
صورة وشكل وحد ولوازمها فلأجل ذلك يقال في حقه انه تعالى هو الجامع بين الضدين وله كل شيء
فافهم فليلزم في هذا المقام حصول التحير فالتحيز هو غاية المعرفة بالله تعالى ولذلك قال صلى الله عليه
وسلم في مناجاته اللهم زدني فيك تحيرا قالوا يعني غاية المعرفة بك وفي هذا المقام ايضا اشار اليه
الصديق الاكبر الذي قال في حقه صلى الله عليه وسلم ما أفضلكم أبو بكر بكثرة صلاة ولا صيام وانما
شيء وقر في صدره وفي رواية سرّ ابي بكر الصديق رضي الله عنه بقوله العجز عن درك الإدراك
إدراك وألحق بعضهم بقوله وهو الامام باب العلم الذي قال في حقه صلى الله عليه وسلم انا مدينة العلم
وعلى بابها وهو علي بن ابي طالب كرم الله وجهه ورضي الله عنه والبحث عن حقيقة ذلك اسرّك فافهم
هذه وتأمل فإن ذلك اظهرت لكم بعون الله تعالى بعض اسرار من الاسرار الإلهية والفتوحات الربانية
التي ما فاز بها وظفر بها الا بعض محققي العارفين بالله تعالى صاحب العناية التامة وذو التوفيق التام
من اهل السعادة الكبرى والرتبة القصوى ان شاء الله تعالى وما افشيت ذلك كله الا بإذن الله تعالى وحسن
رعايته فينا ولا حول ولا قوة بنا فمن شاء فليؤمن ومن شاء فليكفر وما ذلك الا ببركة النبي صلى الله
عليه وسلم وبركة مشائخنا في الله تعالى اصحاب التصاريف في قلوب المريدين الصادقين والله اعلم
بالصواب تم بعون الله تعالى شهر ربيع الاخر 1186

11 الوصية المنجية

بسم الله الرحمن الرحيم

وبه نستعين ومنه العون وبه تتم الصالحات وهو يهدي السبيل فلا حول ولا قوة الا بالله العلي العظيم
وبعد فهذه وصية مسماة بالوصية المنجية عن المضرات الحجابية لله تعالى ولرسوله صلى الله عليه
وسلم وهي مما لا بد لأصحابنا لله واخواننا في الله الذين قد اخذوا طريق عنا بلغهم الله تعالى الى مرادهم
وجعلهم من خير عباده واهل اسعاده وفعله وعمله وهي وصية منا اليهم ان شاء الله تعالى فالأول ان
يجب عليهم ان يعتقدوا ما في آية ليس كمثله شيء فكل آية مردودة الى هذه الآية ولا تبرح من هذا المقام
وكذلك انهم يعتقدون ما في سورة الإخلاص ايضا فهي ام الاعتقاد كلها في الله تعالى وان يعرفوا ايضا
مما يجوز ومما يستحيل وكذلك مما يجب في حقه صلى الله عليه وسلم ومما يجوز ومما يستحيل
وتفصيل ذلك كله يوجد في الكتب المطولة فذلك بذلك العقيدة السنوسية ثم يجب عليهم طلب ما طلبه من
ربع العبادة لتصحيح واصلاح الطاعات لتكون مقبولة عند الله تعالى ان الدين عند الله الاسلام ثم ينبغي
لهم بعد ثبوت قيامهم الصلوات الخمس المكتوبات وعدم تركها وما شاكل ذلك من مفروضات الواجبات
عليهم ان يكثرؤا ذكر لا اله الا الله لأنها هي افضل من جميع الانكار بنص قوله صلى الله عليه وسلم
أفضل الذكر لا اله الا الله وقوله صلى الله عليه وسلم ايضا أفضل ما قلت انا والنبيون من قلبي قول لا
اله الا الله وقوله صلى الله عليه وسلم لا اله الا الله حصني ومن دخل حصني امن من عذابي فضيلة
ذكر لا اله الا الله مشهورة معلومة ما لا يحصى عددها فليطلب في الكتب المبسطة يوجد فيها هذا ان
اراد السالك تفصيل ذلك فافهم ثم كان ينبغي لهم ان يجعلوها في كل يوم وليلة عشرة الاف مرة ولا
ينقص من ذلك هذا كانوا متجربين¹²³ من غير اهل ولا كسب بل وبالنسبة اليهم فهذا قليل في حقهم واما
اذا كان لهم اهل الاكتساب فبالنصف والثالث والربع ولا أقل من ذلك والا فيكون طلبهم في الطريق كاذبا
والكتب¹²⁴ لا يأتي وهو كذلك لأنه بخل على نفسه والبخل لا يأتي بخير ابدأ ثم ينبغي لهم ايضا ان يصلؤا
على النبي صلى الله عليه وسلم كل يوم وكل ليلة مائة مرة ولا أقل من ذلك وكذلك يقولون سبحان الله
والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلي العظيم مائة مرة في كل يوم وفي كل
ليلة وكذلك بعد كل فريضة لا يتركون قراءة سورة الاخلاص عشرة مرة وكذلك سورة يس بعد صلاة
الصبح مرة واحدة وبعد الظهر سورة الفتح وبعد العصر سورة النبأ وقراءة حزب البحر ان أمكن أيضا
ثلاث مرات أو اربع مرات فان قرأ الحزب المذكور لها فائدة مالا يحصى فيكون ذلك بعد صلاة العصر
وبعد صلاة المغرب الم سجدة وبعد صلاة العشاء سورة يس ايضا مع سورة الواقعة بعدها ثم لا ينامون
حتى يقرأوا سورة الضحى وسورة ما بعدها الى آخر القرآن كل ذلك مرة مرة سبحان الله والحمد لله الى
آخرها مرة واحدة ويختمونها بآية الكرسي فافهم هذا كله اذا كانوا من اهل القراءة واما اذا كانوا من
العوام الذين لا يعرفون القراءة فليكثرؤا من ذكر لا اله الا الله فانه لا يوجد انفع منها في حقهم بل وفي
غيرهم فافهم ولو تركوا الكل من الاوراد فاعلم ذلك ويقولون ايضا مائة مرة استغفر الله العظيم من كل
ذنوب وخطيئة وأتوب اليه كل يوم وكل ليلة وايضا كذلك يقولون كل يوم وكل ليلة يا حي يا قيوم لا اله الا
انت اربعين مرة ويقولون ايضا في وسط المجلس اذا اراد ان يقوم من مقامهم سبحان الله العظيم وبحمده
سبحانك اللهم وبحمدك أستغفرك وأتوب اليك ويقولن ايضا اذا دخلوا السوق لا اله الا الله وحده لا شريك
له الملك وله الحمد يحيى ويموت وهو حي دائم لا يموت ببيده الخير وهو على كل شيء قدير ما دام
فيه وفي حوالبه ولو مرة واحدة هكذا كان اخذناها كلها من مشايخنا نفعا الله امين فيكون فائدة ذلك كله
اكثر من ان تحصى في الدنيا والاخرة بشرط المداومة على الكل جميعا فافهم ولا يعرف تأثير ذلك كله
الا بالمداومة عليها كما ان القواعد في العقائد فاعلم ذلك والسلام ثم ينبغي لهم ان يصلؤا صلاة الإشراق
ركعتين ايضا بعد طلوع الشمس ويقرأون في كل ركعة بعد الفاتحة سورة الاخلاص ثلاث مرات ثم
يصلؤا صلاة الاستخارة العامة ركعتين كل يوم ايضا فيقرأون في الركعة الاولى بعد الفاتحة الكافرون
وبعد الثانية الاخلاص ولا بد من ذلك ثم يقرأون دعاءها المعلوم به عند أهلها ولا بد من ذلك ايضا لأن
ذلك من جملة شروطها وهو هذه اللهم اني استخيرك بعلمك وأستقدرك بقدرتك وأسألك من فضلك العظيم
فانك تقدر ولا اقدر وتعلم ولا اعلم وانت علام الغيوب اللهم وان كنت تعلم ان جميع ما تحرك به في
حقي وفي حق غيري وجميع ما تحرك به غير في حق اهلي وولدي وما ملكت يميني من ساعتى هذه

الى مثلها من اليوم الاخر خير لي في ديني ودنياي ومعاشي وعاقبة امري عاجله فقتره لي وبستره لي فيه اللهم وان كنت تعلم ان جميع ما اتحرك في حق وفي حق غيري وجميع ما يتحرك به غيري وفي حق وفي حق اهلي وولدي وما ملكت يميني من ساعتى هذه الى مثلها من اليوم الاخر شر لي في ديني ودنياي ومعاشي وعاقبة امري عاجله واجله فاصرفه عني واصرفني عنه واقدر لي الخير حيث كان ثم رضني ¹²⁵ به يا ارحم الراحمين ثم صلوة الضحى اكثرها اثني عشر ركعة واقلها ركعتان واما صلوة الاوابين فست ركعات واقلها ركعتان وصلوة الوتر اكثرها ثلاثة عشر ركعة واقلها ركعة واحدة وصلوة التهجد ايضا اكثرها اثني عشر ركعة واقلها ركعتان ثم يصومون ثلاثة ايام في كل شهر يوما في اولها ويوما في اوسطها واما في اواخرها فافهم فهذا كله مما يفعل اهل طريقنا ويعمل كل ذلك الله تعالى لا للدنيا ولا للاخرة بل لوجه الله خالصا مخلصا حتى يحصل لهم المقامات الكبرى والمرتبة القصوى ثم يجب عليهم ايضا ان يعتقد حسن الظن بالله تعالى وبالناس اجمعين قال الله تعالى في الحديث القدسي انا عند ظن عبدي بي فليظن بي ما يشاء ويرضون بالقضاء والقدر لا بالمقضي به والمقدر به هذا ان كان ذلك من المعاصي والا فافهم وتأمل لان الرضى بالقضاء واجب والرضى بالمعصية كفر ان كنت ذا فهم والسلام فكلما كانوا يجتمعون باحدى من كان من الناس يقولون هذا من الناس يقولون هذا هو خير منا ¹²⁶ بموجب قوله تعالى في الحديث القدسي ان اوليائي تحت حباي لا يعلمهم سوائي وفي رواية تحت قبائي انتهى ثم يراقبون بالمراقبة الإحسانية وهي ان تعبد الله كأنك تراه فان لم تكن تراه فانه يراك كما في الحديث القدسي ثم يتفكرون في خلق الله تعالى وتعتبرون لما فيها بموجب قوله تعالى ويتفكرون في خلق السموات والارض وقوله فاعتبروا يا اولي الابصار وغير ذلك من الايات الكريمة فصورة التفكير يقولون مثلا بقلوبهم العالم متغير حادث ينتج ذلك العالم حادث ¹²⁷ فكلما كان حادثا فلا بد من محدث باسم الفعل ومدبر بكسر الباء الموحدة في جميع اموره فبان ان العالم حادث قائم بمحدثه ومقومه وهو سبحانه وتعالى فالحاصل ان الخالق لا يفارق مخلوقه فالحق تعالى مع الخلاق كلهم وهو معكم اينما كنتم في الدنيا والاخرة ثم يعرفون ايضا كلما توجهوا الى اي جهة بان الله تعالى تجلى في كل شيء يتجلى الابدان والتدبير فيها ثم يعرفون ايضا في شهودهم هم بباطنهم عند قولهم لا اله الا الله بان لا معبود ولا مطلوب ولا محبوب ولا مراد ولا معشوق ولا موجود حقيقة الا الله سبحانه وتعالى وكل شيء منه بدا واليه يعود واليه المرجع والمآب امننت بالله وملانكته وكتبه ورسله واليوم الاخر والقدر خيره وشره من الله تعالى وقال صلى الله عليه وسلم الخير منه والشر ليس اليه ثم يجب عليهم ان يجمعوا بين الشريعة والحقيقة لان صلى الله عليه وسلم يقول بعثت بالشريعة والحقيقة فالشريعة ظاهرة الحقيقة والحقيقة باطنة الشريعة والشريعة يقال ويعلم فالشريعة جسد الحقيقة وصورتها كما ان الحقيقة روح الشريعة ومعناها فهذه كلها مما اوصانا اياه جميع اخواننا في الله تعالى واصحابنا الله الذين يعتقدون فينا فمن شاء فليؤمن ومن شاء فليكفر فلمثل هذا فليعمل العاملون وليعلم العالمون لزوما دائما أبدا حتى يحصل لهم خير الدنيا وخير الاخرة فان شاء الله تعالى بسبب ملازمتهم اياها يكونون من جملة الاولياء العارفين بالله ويحشرون في زمرة الانبياء اجمعين عليهم الصلاة والسلام ولا حول ولا قوة الا بالله العلي العظيم تمت

12 ترتيب الذكر

بسم الله الرحمن الرحيم

وبه وياه نستعين الحمد لله رب العالمين حمدا كثيرا طيبا مباركا فيه كما يحب ربنا ويرضى واشهد ان لا اله الا الله الاحد الصمد الغنى الذي اليه يقتدر كل ما في الكون طولا وعرضا واشهد ان سيدنا محمدا عبده ورسوله الفاتحة الخاتم المبعوث بدین الحق ليظهره على الدين كله بانه نफلا وفرضا صلى الله عليه وسلم وعلى اله واصحابه وتابعهم باحسان وسلم سلا ما فائض البركات يملأن سماء وارضا اما بعد قال الله تعالى يا ايها الذين امنوا اذكروا الله كثيرا وسبحوه بكرة واصيلا وقال الله تعالى واذكر ربك في نفسك تضرعا وخيفة ودون الجهر من القول بالغدو والاصال ولا تكن من الغافلين أي فيما بين ذلك وانما يتحقق ذلك بالحضور مع الله سبحانه في جميع تقلباته في الاشغال والمهمات واقل درجات ذلك ان يستحضر عندما يتوجه لفعل ما هو مطلوب الفعل فرضا أو سنة ان الله امر بهذا وجوبا او ندبا وعند ترك ما هو مطلوب الترك محرما او مكروها ان الله نهى عن هذا وعند المباح ان الله اباح هذا ولولا انه اباحه لما فعلته فان كان ضم على هذا نية صالحة اخرى فهو اذكى ويتناوت ¹²⁸ الدرجات في ذلك على حسب مراتب الهمة والفهم عن الله سبحانه فينفوت لذلك درجات كمال فكمال واكمل وقال صلى الله عليه وسلم فيما يرويه عن ربه تبارك وتعالى ما تقرب الي عبدي بشيء احب لي مما اقترضت عليه وما يزال عبدي يتقرب الي بالنوافل حتى احبه وكنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها زاد في رواية غير البخاري وفؤاده التي يعقل به ولسانه الذي يتكلم به والمراد بالنوافل ¹²⁹ فعلى طالب الحق سبحانه ان يسلك بعد اداء ما اقترض عليه طريق التقرب بالنوافل بالتزام ما يطيقه من مندوبات الاقوال والافعال بخالص العبودية فانها تسبيح المحبة الالهية المنتجة لما ذكر في الحديث فمن اراد العمل على ذلك فعليه بالذكر بالغدو والاصال وان لا تكون ¹³⁰ من الغافلين فيما بين ذلك عند تقلباته في الاشتغال وأفضل الذكر لا اله الا الله الحديث افضل ما قلته وانا والنبئون من قبلي لا اله الا الله كان متجزدا ¹³¹ عن الاسباب فليقطع الذكر وان كان من اهل الاسباب فليجعل منه وزاد محب الفواتح ومن الوسط ان يقول لا اله الا الله ألف بعد كل من الصبح والعشاء والتهجد وعند العذر يأخذ بالعشرة والاستغفار مائة بعد كل من الافات الثلاثة فقد ورد من اكثر الاستغفار جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزق من حيث لا يحتسب وورد ان للقلوب صدي كصدي الحديد وجلاوها الاستغفار ويعلمو ¹³² بمضمون حديث من استغفر المؤمنين والمؤمنات كل يوم سبعة وعشرين مرة كان من الذين يستجاب لهم ويرزق بهم اهل الأرض ويكون بعد ذلك ¹³³ يعمل بمضمون حديث من استغفر الله دبر كل صلاة ثلاث مرات فقال استغفر الله الذي لا اله الا الله الحي القيوم واتوب اليه غفرت له ذنوبه وإن كان قد فرّ الزحف ويقول بعد الصبح كل يوم لا اله الا الله وحده لا شريك له الملك وله الحمد يحيي ويميت بيده الخير وهو على كل شيء قدير عشر مات وإن تيسر بعد كل فريضة فهو اولي فقد ورد بذلك الحديث ايضا يقول بعد كل صلاة من الصبح والعصر اللهم صل على سيدنا محمد وعلى اله واصحابه وسلم عدد خلقك بدوامك عشرات مرات ويقول بعد العاشرة وعلى جميع الانبياء والمرسلين وعلى اله وصحبهم والتابعين وعلى اهل طاعتك اجمعين من اهل السموات واهل الارضين وعلينا معهم برحمتك يا ارحم الراحمين عدد خلقك بدوامك ورضي نفسك وزينة عرشك ومداد كلماتك كلما ذكرك الذاكرون وغفل عن ذكرك الغافلون وان جعل بعد كل فريضة عشرا اذكى وقد ورد من صلى عليّ حين يصبح عشرا وحين يمسي عشرا ادركته شفاعتي يوم القيامة اخرجه الطبراني عن ابي الدرداء رضي الله عنه وورد من سره ان يلقي الله عز وجل راضيا فليكثر الصلوات عليّ اخرجه الديلمي عنه عن عائشة رضي الله عنها والاخلاص بعد كل فريضة عشرا فقد ورد من قرأ قل هو الله احد خمسين مرة غفر الله ذنوبه خمسين سنة اخرجه ابو يعلى عن انس رضي الله عنه وبعد ركعتي الضحى بسورتها والشمس وضحاها والضحى يقول سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله العلي العظيم عدد خلق الله بدوام الله عشرا ويس وتبارك الذي بيده الملك كل صباح ومساء ويزيد في المساء بعد المغرب سورة الم السجدة وان ضاق الوقت عن يس في الليل الم تنزيل السجدة وتبارك فقد صح عن جابر رضي الله عنه انه قال كان النبي صلى الله عليه وسلم لا ينام حتى يقرأ الم تنزيل السجدة وتبارك الذي بيده الملك وورد مرفوعا الم تنزيل السجدة تجيء لها جناحان يوم القيامة تظل صاحبها وتقول لا سبيل عليه وعن ابن عمر

رضي الله عنهما مرفوعا من قرأ تبارك الذي بيده الملك والم تنزيل السجدة بين المغرب والعشاء الآخرة وكأنا قام ليلة القدر وعن ابن عباس رضي الله عنهما يرفعه الى النبي صلى الله عليه وسلم قال من صلى اربع ركعات بعد العشاء الآخرة قرأ في الركعتين الأولتين قل يا ايها الكافرون وقل هو الله احد وفي الركعتين الآخرتين تبارك الذي بيده الملك والم تنزيل السجدة كتب له كأربع ركعات من ليلة القدر واما يس فمن حديث انس مرفوعا عند الترمذي وغيره من قرأ يس سيكتب الله بقرآتهما قراءة القرآن عشر مرات وعن حسن ابن عطاء مرفوعا عند البيهقي وغيره من قرأ يس فكأنما قرأ القرآن عشر مرات وعن عقبه ابن عامر وابن عباس وابي برزة رضي الله عنهم مثله ومن حديث ابي قلابة عند البيهقي في شعب الايمان من قرأها فكأنما قرأ القرآن احد عشر مرات ومن حديث ابن يسار عند احمد وابي داود والنسائي وغيرهم مرفوعا يس قلب القرآن لا يقرأها عبد يريد الله والدار الآخرة الا غفر له ما تقدم من ذنبه وورد من صلى ست ركعات بعد المغرب قبل ان يتكلم غفر له بها ذنوب خمسين سنة وورد من صلى بين المغرب والعشاء فانها من صلاة الاوابين ويقول بعد ركعتي المغرب مرحبا بملأئكته الليل الى الآخر الدعاء المذكور في العارف وينوي بعد ركعتي المغرب الدعاء المذكور في العوارف وهو مرحبا بملأئكته الليل مرحبا الملكين الكريمين الكاتبين اكتبوا في صحفي اني اشهد ان لا اله الا الله واشهد ان محمدا رسول الله واشهد ان الجنة حق والنار حق والحوض والشفاعة حق والصراط والميزان حق واشهد ان الساعة آتية لا ريب فيها وان الله يبعث من في القبور اللهم اودعك هذه الشهادة ليوم حاجتي اليها اللهم احطط بها وزري واغفر بها ذنبي وثقل بها ميزاني وأوجب لي بها اماني وتجاوز عني يا ارحم الراحمين وينوي بعد ركعتي المغرب في ركعتين منها حفظ الايمان مع الاوابين ويقول بعد السلام اللهم سدني بالإيمان واحفظه علي في حياتي وعند مماتي وبعد مماتي كما وصي به الشيخ محي الدين قدس الله سره في باب الوصايا من الفتوحات المكية قال يقرأ فيها الاخلاص ستا او الموعودتين مرة مرة وركعتين بعدهما بنية الاوابين فقط وركعتين بعدها بنية الاوابين مع الاستخارة اي المطلقة التي يعملها اهل الله كل يوم اعمال الليل والنهار قال الشيخ محي الدين قدس الله حزيننا ذلك فوجدنا عليه كل خير ويقول في موضع الحاجة اللهم ان كنت تعلم ان ما تحرك فيه في حق وحق غيري وجميع ما يتحرك فيه غيري في حق وفي حق اهلي وولدي وما ملكت يميني من ساعتى هذه الى مثلها من اليوم الآخر خير ويذكر الدعاء الى آخره وكذلك في مقابلي وقد افردنا في ذلك رسالة ووضحنا فيها موافقتها للسنة كما ذكره المجد العيردي آبادي¹³⁴ عن اعتراض الشيخ ابن حجر علي الشيخ شهاب الدين الشهر وردي قدس الله سره ويقول بعد كل فريضة استغفر الله العظيم الذي لا اله الا الله الا هو الحي القيوم واتوب اليه ثلاث مرات ثم اللهم انت السلام ومنك السلام الى آخره ثم الفاتحة ثم والهم اله واحد لا اله الا هو الرحمن الرحيم ثم اللهم اني اقدم اليك بين يدي كل نفس ولحظة ولمحة وطرفة يطرف بها اهل السماوات واهل الارض وكل شيء كل هو كائن في علمك او قد كان اللهم اني اقدم اليك بين ذلك كله اللهم الله لا اله الا هو الحي القيوم الى قوله العلي العظيم ثم شهد الله الى قوله ان الدين عند الله الاسلام فيقول بعده وان اشهد بما شهد الله به واستودع الله هذه الشهادة وهي لي عند الله وديعة ثم يقول قل اللهم مالك الملك الى قوله بغير حساب ثم يقول اللهم يا رحمان الدنيا والآخرة ورحيمهما رحماني انت ترحمني فارحمني برحمة من عندك تغنيني بها عن رحمة من سواك ثم يقول سبحان الله مرة والحمد لله مرة والله اكبر مرة ثم يقول لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت بيده الخير وهو على كل شيء قدير اللهم لا مانع لما اعطيت ولا معطي لما منعت ولا راد لما قضيت ولا ينفع ذا الجد منك الجد ولا حول ولا قوة الا بالله العلي العظيم ان الله وملأئكته يصلون على النبي الى آخره ثم يصلي على النبي صلى الله عليه وسلم ثم يدعو بما احب الله ثم يختم بسبحان الله ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين ثم يقول لا اله الا الله عشر مرات هذا بعد كل فريضة وصلى عن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم ان فاتحة الكتاب واية الكرسي وايتين من آل عمران شهد الله انه لا اله الا هو وقل اللهم مالك الملك الى وترزق من تشاء بغير حساب معلقة بالعرش ما بينهن وبين الله حجاب قلنا يا رب تهبطنا الى ارضك والى من يعصيك فقال الله عز وجل اني خلقت لا يقرأ أحد من عبادي دبر كل صلاة الا جعلت الجنة مثواه على ما كان منه والا اسكنه حضيرة القدس والا نظرت اليه بعيني المكوفة كل يوم سبعين

نظرت والا قضيت له كل يوم سبعين حاجة ادناها المغفرة ولأعيز من النار ومن كل عدو ونصرته عليه
 اخرجه ابن حبان في الضعفاء وابن السني في عمل يوم وليلة وابو منصور السحامي في الاربعين كما في
 الجامع الكبير للحافظ جلال الدين السيوطي قال وقد سئل الحافظ ابو الفضل العراقي عن هذه الحديث فقال
 رجال اسناده ثقتهم المتقدمون وتكلم في بعضهم المتأخرون وساق الكلام في رجاله الى ان قال وقد أفرط
 ابن الجوزي فذكر هذا الحديث في الموضوعات ولعله استعظم ما فيه من الثواب والا فحال روايته كما
 ترى انتهى ومن حديث ابن عباس عند الحكيم ترمذي عن جبرائيل عليه السلام ان ربك يقول من قال في
 دبر كل صلاة مكتوبة مرة واحدة اللهم اني اقدم اليك بين يدي كل نفس لحظة ولمحة وطرفة يطرف بها
 اهل السموات واهل الارض من كل شيء هو في علمك او قد كان اقدم اليك بين يدي ذلك كله الله لا اله الا
 هو الحي القيوم الى قوله العلي العظيم فان الليل والنهار اربعة وعشرون ساعة ليس منها ساعة الا يصعد
 الي منه فيها سبعون الف الف حسنة حتى ينفخ في الصور وتشغل الملائكة وهذا مما وصى به الشيخ
 محي الدين قدس الله سره في الباب 845 من الفتوحات قال وكذلك تقول في اثر كل صلاة فريضة اذا
 اشتملت منها قبل الكلام اللهم اني اقدم اليك بين يدي كل نفس ولحظة ولمحة وطرفة يطرف بها اهل
 السموات والارض وكل شيء هو كائن في علمك او قد كان اللهم اني اقدم اليك بين يدي ذلك كله الله لا اله
 الا هو الحي القيوم الى اخره فقيده بقوله قبل الكلام وزاد لحظة واللهم وذكر ما كان من الواو فليواظب
 الراغب في الخيرات على ذلك ففيه خير كثير وبالله التوفيق وعن الشيخ عبد الوهاب الشعراني في كتابه
 المسمى بادلالة¹³⁵ على الله تعالى عن سيدنا الخضر عليه السلام انه سأل من اجتمع بهم من الانبياء عن
 استعمال شيء يأمر به العبد من سلب الايمان فلم يجبه حتى اجتمع بسيدنا محمد صلى الله عليه وسلم فسأله
 عن ذلك فسأل عنه جبرائيل عليه السلام فسأل عن رب العزة فقال الله عز وجل من واطب على قراءة اية
 الكرسي وآمن الرسول الى اخر السورة وشهد الله الى قوله عند الله الاسلام وقل اللهم مالك الملك الى بغير
 حساب وسورة الاخلاص والمعوذتين والفاتحة عقب كل صلاة امن من سلب الايمان انتهى فينبغي ان
 يجمع بين الروايتين فيزيد امن الرسول بعد اية الكرسي والاخلاص والمعوذتين بعد قوله بغير حساب
 والدعاء المذكور بعده ويقول كل يوم بعد الصبح يا الله يا واحد يا جواد انفخني منك بنفخة خير انك
 على ما تشاء قدير احدى عشرة مرة ويكون ابتداءه من يوم الخميس بعد قراءة الفاتحة لغوث الثقلين قدس
 الله سره ومشائخ السلسلة من السابقين والآخرين كما شرطه المشائخ السلسلة قال شيخنا قدس الله سره وهو
 عمل غوث الثقلين وصل الى هذا الفقير من شيخه ومفتاح ثقل شاته الاكمل احمد بن علي الثناوي قدس الله
 سره انتهى ويقول يا عزيز كل يوم بعد الصبح 41 مرة ويا اله الالهة الرفيع جلاله 14 مرة يا قيوم فلا
 يفوت شيء من علمه ولا يوده 17 مرة وان وسع الوقت قال سبحان الله وبحمده سبحان الله العظيم 15
 مرة وورد من قال سبحان الله وبحمده واستغفر الله واتوب اليه كتب كما قالها ثم علقت بالعرش لا يحوها
 ذنب عملها صاحبها حتى يلقي الله تعالى وهي محتومة كما قالها رواه الطبراني عن ابن عباس رضي الله
 عنهما في يوم مائة مرة حطت خطاياها وان كانت مثل زبد البحر ويصوم ثلاثة ايام من كل شهر ومن زاد
 زاده الله تعالى وصح عن علي وابن عباس وغيرهما رضي الله عنهم حديث صوم شهر الصبر وثلاثة ايام
 من كل شهر يذهبن حرّ الصدر وحرّ الحقد والغيط والغش وما يفيد التخلية من مهمات السالك العامل
 على جلاء قلبه مع ما صح من حديث صوم شهر الصبر وثلاثة ايام من كل شهر صوم شهر الصبر
 وثلاثة ايام من كل شهر صوم الدهر من نفسه قوة فليصم من شوال الست ومن ذي الحجة التسع الاول
 وهذا ورد شيخنا قدس الله سره حتى انه ما ترك صومها في اخر سني¹³⁶ عمره وكانت وفاته قدس الله
 سره في ذي الحجة من شهور سنة 171 الموافق 81 من عمره قدس سره ولم يفطر مع كون الصوم شاقا
 عليه الكبر السن وضعف البدن وحرارة الوقت لكونه ضيف الحجاز زوج الله تعالى روحه واعلى في
 المقر بين فتوجه امين¹³⁷ وعن جابر من صام يوم عرفة كتب له صوم سنتين رواه ابن النجار كما روي
 في الجامع الكبير للسيوطي وعن ابي هريرة رضي الله تعالى عنه ما من ايام الدنيا احب الى الله ان يتعبد
 له فيها من ايام العشر الاول فعدل صيام كل يوم منها بصيام سنة وقيام كل ليلة منها بقيام ليلة القدر رواه
 البيهقي وغيره وعن ابن عباس رضي الله عنهما ما من ايام افضل عند الله تعالى ولا العمل فيهن احب الى
 الله تعالى من هذه العشرة فاكثروا فيها من التهليل والتكبير وان صيام يوم منها يعدل صيام سنة والعمل
 فيهن يضاعف سبعمائة ضعف رواه البيهقي وشيخنا الامام قدس الله سره كان يأمر اصحابه بإحياء هذه

الليالي العشرة بقراءة القرآن كل ليلة عشرة اجزاء بالمدارس في كل ثلاث ليال ختمة وليلة عيد ختمة كاملة بالتقسم هذا ومن الاقام الفاضلة يوم عاشوراء ويوم النصف من شعبان وورد في فضائل رجب احاديث بأسانيد ضعيفة لا بأس بالعمل بها فان وجد من نفسه قوة فليعمل بها رجاء فضل الله فمنها صوم اول رجب كفارة ثلاث سنين والثاني كفارة سنتين والثالث كفارة سنة ثم كل يوم شهر رواه الجلال عن ابن عباس ومنها في رجب يوم وليلة من صام ذلك اليوم وقام تلك الليلة كان كمن صام من الدهر مائة سنة وقام مائة سنة وهو ثلاث يقين من رجب ومنها من صام سبعة ايام غلقت سبعة ابواب جهنم من صام ثمانية ايام فتحت له ثمانية ابواب الجنة ومن وجد قوة من نفسه فقد ورد فضل الصيام صوم اخي داود وكان يصوم يوما ويفطر يوما ولا يفر اذا لاقى رواه الترمذي وغيره عن ابن عمر النكتة في هذا التذليل ان من تعود الصوم بعد الفطر تكرر منه ذلك بمثل صوم داود كان كراار غير فرار في جهاد نفسه التي هي اعدى عدوة ومن كان كذلك لا يفر اذا لاقى فسير الحديث الى فوائده الثبات عند اللقاء وقد ورد الصائم بعد رمضان كالكار بعد النذر اخرجه البيهقي عن ابن عباس وبالله التوفيق والله اعلم تمت

13 واجب الوجود

بسم الله الرحمن الرحيم

الحمد لله الذي ليس كمثله شيء وهو السميع العليم وهو الاول والاخر والظاهر والباطن وهو بكل شيء عليم وصلى الله على سيدنا ومولانا محمد خير الصلوات والتسليمات اما بعد فينبغي على المريد ان يعرف بالله تعالى ان يعلم أولا ان حقيقة الاشياء وباطنها هو الله سبحانه وتعالى اي انه لا وجود اولا وآخرا ظاهرا وباطنا الا الله تعالى وحقيقته هو ذات واجب الوجود الذي لا يتقيد بشيء من المقيدات اي لا يتصور في العقل عدمه ولا يتصور ضبط بضبط من حيث اطلاقه مع قابليته في اطلاقه بقيد لا يزيل في اطلاقه اما وجودنا فهو فيض اي لا يتصور بغير وجود الله تعالى وحقيقة العبد جسم وحقيقته عدم الذي لا يتصور وجوده بنفسه فلا ينسب ايدا نسبا وجوديا الذي هو وجود الحق الى نسبة عدمية التي هي جسم فلاجل ذلك ليس بجوهر ولا جسم قال بعض العارفين بالله تعالى الرب رب لو يتنزل والعبد عبد ولو يترقى اي ان الرب لا يصير عبدا وان يتجلى بصفة العبد كاليد مثلا ونحو من اقواله بدعواه ولا يصير العبد ربا وان اتصف بصفات الرب كالمميت والمحبي فكان الوجود واحدا فردا الذي لا شريك له ايدا في ذاته ولا في صفاته ولا في اسمائه لقوله تعالى ليس كمثله شيء وهو السميع البصير فانه تعالى يستحق حولين باطن وظاهر فمن حيث بطونه لا يتصوره جميع المخلوقات ايدا لا بالعقل ولا بالحواس ولا بالقياس لان كلهن من المخلوقات فالمجوعات لا يتصور من حيث نفسه على القديم الخالق لها ولكن يتصور مثله اما من حيث ظهوره فهو يعرفه جميع المخلوقات الحادث اي ظهر وتجلي على جميع المخلوق بارادته واذنه واجازته فاذا علمت ذلك فاعلم ان الله تعالى يجوز ان يظهر نفسه بالاشكال والحدود مع بقاءه بغير شكل ولا حد باظهار هذه الاجسام اذا اراد ان يظهر نفسه باي شكل وجد¹³⁸ اراده اي يفيض وجوده له كالرائي مثلا في الف مرة مع اختلاف اشكالها فكانت صورة الرائي باقيا في وحدته وكثرة وجوده واختلاف صفاته في المرأة بكثرة المرأة وباختلاف انواعها فالمراد بالمرأة هي اعيان ثابتة وهي صور ثابتة في عدمها لان الاعيان محل ظهور الحق تعالى بها واما اعيان خارجية فكانت اثارها واحكامها حتى تظهر من مستحقها كالظل المتجلي في المرأة من وجود الرائي وصورته فمن حيث وجودها واحوالها وجود الرائي واحواله ايضا واما من حيث الصورة والاحكام فصورة الاعيان واحكامها حتى كيف صور الظل واحكامه الظاهرة في المرأة من الرائي فكان تغييرها من الاعيان كيف تغيير الظل من صور المرأة فكان وجود الاجسام بالله تعالى كيف وجود الصور الكائنة في المرأة بالرائي اي لا يتصور بغير الرائي واذا كان وجود الاجسام بالله تعالى فكانت صفاتها بالله تعالى واسماؤها باسمه فكانت احوالها بالله من حيث لا يتصور بدونه في الظاهر والباطن فلا تظن العبد غير السيد من حيث الوجود حتى قيل له هذا وجود العبد وهذا وجود السيد ولا تظن العبد هو السيد من حيث هذا الجسم لان وجودك وجود المفاض ووجود المفاض وجود المفيض في حقيقته ولأنه ليس لك وجود قط من حيث نفسك بل كله ظهور وجود الحق وفي ذلك لا تظن ان الله تعالى حلول فيك او اتحاد بك لان اصل الحلول والاتحاد لا بد لهما اصل من وجودين والوجودان في الارضين والسماء محال لله تعالى فكان الحلول والاتحاد محال ايضا لان محال الوجودين قوله تعالى قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد وقوله تعالى سبحان الذي لم يتخذ ولدا ولم يكن له شريك في الملك وقوله تعالى هو الاول والاخر والظاهر والباطن وهو بكل شيء عليم وقوله تعالى وهو معكم اينما كنتم وقوله صلى الله عليه وسلم افضل الايمان ان يعلم ان الله تعالى معك حيث كنت وقوله صلى الله عليه وسلم لو دليتم بحبل من السماء الى الارض ليهبط على الله وايضا لو رأيت جسدك حي بالروح فالروح بم هو بالسر والسر بم هو بالله سبحانه وتعالى فهذا القدر يكفي علينا في اشارة وحدة الحق سبحانه وتعالى وبه استعين اما ظاهر العبودية فهي عالي الجسم العدم الذي يتجلى بالوجود الذي هو فيض من وجود القديم المسمى بالمخلوق اذ لولا بالمخلوق لما ظهرت العبودية وذا لم تظهر العبودية لما ظهر الرب على العبد فلذلك قيل الانسان سري وانا سره فصار العبد من حيث ظهوره من السيد صفة السيد كما ظهرت الصفة للذات فلاجل هذا من قال اشهد ان لا اله الا الله لا يصح ان لم يقل واشهد ان محمدا رسول الله صلى الله عليه وسلم اول ما خلق الله نوري والحمد لله اولا واخيرا وصلى الله على سيدنا محمد واله وصحبه اجمعين وسلم تسليما كثيرا سبحان الله ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

14 اختصاص الذكر

بسم الله الرحمن الرحيم
الحمد لله الفتاح العليم الرحمن الرحيم والصلاة والسلام على محمد خير التسليم وعلى آله واصحابه الكريم وبعد واعلم ايها الراغبون على الذكر ان الذكر ثلاثة الاولى لا إله الا الله والثاني الله الله والثالث هو هو فذكر الله لا إله الا الله تسمى كلمة التوحيد وذكر الله الله يسمى ذكر مجرد وذكر هو هو يسمى ذكر اشارة فمعنى كلمة التوحيد كلمة الانفراد ومعنى المجرد هو الذكر الخالي عن ذكر النفي ومعنى الإشارة هو الذكر الذي يدل عليه اي اختصاص ¹³⁹ الذكر على المذكور اما صاحبه فهو ثلاثة احدها اللسان مع القلب والثاني الفؤاد والثالث السويداء فدائرتها سأتصف ان شاء الله تعالى ان كنت صدقت ولكن لا تصدق جميع المذكور هذه الدائرة عينه بل كتبت في هذه الدائرة لطلاب السائل وتسهيلا على الطالب في تفهم الاسم بحيث هذا المكتوب لان صورها قسما ادهما صورة القلب لحم صنوبري الذي هو ثلاث ورقات مع ثلاث ثقبات الذي وضعها الله على الصدور والذي على الجنب الايسر محاذيا في انتهاء عظم الصدر والثاني ان صورة القلب عناية من الله تعالى التي تصب في ثقب الثلاثة المقارنة بقوة الحياة السرية لانها لا يتصور كون المذكور لأحد حال كونه ميتا فهذه دائرتها واذا كان لا إله الا الله ذكر القلب مع اللسان والله الله ذكر الروح وهو هو ذكر السر فكان لا إله الا الله مفتاح القلب والله الله مفتاح الروح وهو هو مفتاح السر فتحقق بمفتاح قلبك بلا إله الا الله وبمفتاح روحك بالله الله وبمفتاح سرّك بهو هو ليفتح الباب الثلاثة كلها فمن كان داخلا في الابواب الثلاثة تفرح من جميع ما فيها واعلم ايضا ان لا إله الا الله مغطيس القلب اي تقترب به القلب الى الله تعالى والله الله مغطيس الروح اي تقترب به الروح الى الله سبحانه وتعالى وهو هو مغطيس السر اي يقترب به السر الى الله جل وعز فاطلب يا ايها المریدون ان تصل في هذه المرتبة لقوله تعالى واعبد ربك حتى يأتيك اليقين اي الموت فالموت انه في بعض العارفين بالله تعالى يقول ان الموت ينقسم على قسمين الاول ضروري وهو معلوم بالأبصار والثاني نظري وهو مطلوب السالك بالمجاهدة أو لا وبتفويض ¹⁴⁰ الاعضاء وسطا وبتفويض الوجود انتهاء بان يحصل بفنائه الذي وصل بعد فناءه مقام البقاء مع عدم بقية من بقايا الوجودية أو الوصفية أو الفعلية من نسب العباد اغارقا بذلك كله الى نسبة الحق فكان معناه حتى يأتيك اليقين اي حتى ليس لك بقية من العبودية بل كلها نسبة ربانية في اقواله واحواله حتى وجوده فهذا معنى الموت الثاني لقوله تعالى وما رميت اذ رميت ولكن الله رمى فاذا لم تبق للعباد كلمة عبادية بل ربانية واحدا في وجوده واوصافه وافعاله غارقا بها فكان العبد يحصل هذا المعنى في بقائه بعدم القول في حقه تعالى من اقوال الحادثة المتغيرة فتمسك هذه العبارة بقبول سمعك وفهم عقلك وتفويض نفوسك بعناية الاتباع وهو كالميت بين يدي الغاسل فحصل بعد ذلك حي ان شاء الله تعالى ينسب حياة الحق الذي يراد به الوجود الموصوف بالقدم والبقاء فكان باقيا ببقائه بدليل قوله تعالى او من كان ميتا فأحييناه الحمد لله رب العالمين أولا واطرا ظاهرا وباطنا وصلى الله على سيدنا الهادي الى سبيل الرشاد لكونه راشد ومرشدا وسلم تسليما كثيرا بملأ الارض والسموات العلي والله اعلم

15 معنى الوجود

الحمد لله الذي استتر بعين اشراق وجوده واظهر وعلم نفسه بصورة لا تقة لها من حيث تعينه بتعقله وظهر في غيبوبته بعين نفسه وتبين توحيده بعين نقبضه فهو ظاهر في عين العدم وباطن في عين القدم والصلاة والسلام على من احكم بين الناس بحكم يرى قبل اليجاد محمد صلى الله عليه وسلم أفضل عبد من العباد وعلى آله واصحابه اهل الوفا في الهداية على سبيل الرشاد وبعد ايدكم الله بكمال نور الايمان وجعلكم من أفضل اهل العرفان فاعلم قد تخالف وجود محض بعدم محض من ازل الازال الى ابد الابد الذي لا يتصور اتصاله بأحدهما في العقل ولا في الشرع ولا في الكشف قط فمعنى وجود المحض الذي لا يتصور عدمه في العقل ولا في الشرع ولا في الكشف قط وهو وجود الله تعالى ومعنى عدم المحض الذي لا يتصور وجوده في العقل ولا في الشرع ولا في الكشف قط وهو شريك الله تعالى فاذا علمنا عداوة وجود محض بعدم محض كذلك فاعلم ايضا انه كان بينهما حجاب المسمى بعدم الممكن وفي الممكن ايضا بسبب وقوعه بينهما لا بد ان يكون له سهم من احدهما فهو من حيث سهمه من عدم المحض لا يتصور في العقل وجوده ابدًا وهو معنى قوله ما شمت رائحة الوجود أبدًا فافهم ولا تغلط من هذه الاقسام واما من حيث سهمه من وجوده المحض فيمكن له قبوله الى الوجود وهي المسماة عند علماء اهل التحقيق استعدادات قابلات للوجود والمسماة ايضا عند علماء المتكلمين بالجائز وهو ما صح في العقل وجوده وعدمه فافهم هذه الاقسام ولا تغلط فاذا علمت اقسام عدم الممكن فانظر في هذه العوالم من الملكوت الى عالم الملك ومن الغائب الى الشهادة من صور التعينات الربانية كالثبوت الثابتة في المرتبة الوحدة ومن الأعيان الثابتة في المرتبة الواحدية ومن التعينات الكونية كعالم الارواح وعالم النور وعالم الجوهر والجسم والاعراض وغير ذلك هل هي خارجية من اقسام الاصلين الذي هو عدم المحض ووجود محض الذي قد ذكرت عداوتهما بينهما ام لا وان كان فأى شيء اسمه ومن أي شيء أصله لأنه اصل المعرفة ونهايتهما لان من لم يعرف ذلك فلا تفوز له معرفته وان لم يكن ولم يعرف أصله فاكثر معفو الفقير الحقير عبد الشكور على السامع ببسط الكلام على ذلك زيادة من عبارات المتقنين من اهل الجاوي فقلت ان الامر كانه لا يخرج من اقسام الاصلين الذي قد ذكرت وأولا هو وجود محض وعدم محض لانهما كيف رأينا وجود محض وعدم محض لا يشبه له لانهما يختلفان لان العدم ضد الوجود فكذلك الجسم والجوهر لا يشبهون ايضا على الحق سبحانه وتعالى من حيث ذاته لان أصل ذاتها كل ذلك عدم والعدم على الحق سبحانه وتعالى محال فاصل ذلك لا تشبهه الاجسام والجواهر والاعراض الى الحق سبحانه وتعالى لا من حيث وجودها لان وجودها منه واذا علمت ايضا تحقيق اقسام هذه الافعال كذلك فان الله سبحانه وتعالى اذا ظهر نفسه عن غيب هويته الى ظهوره بارادته على حسب احكام اسمائه لا على حسب وحدته فيفيض وجوده على الاعيان التي هي ظل من وجود المحض وعدم المحض الذي قد ذكرنا هناك فظهر لها وجود اضافي مرئي وهو من فيض وجود العالم وهي ايضا فيض الوجود المطلق فيقتزن ذلك الفيض بجميع كمالاته من الاوصاف الملائكية عليه كالروح والبصر والسمع والعلم والقدرة والارادة والكلام وغير ذلك من الصفات الكمالية فيوجد ذلك كله في الخارج بصور الاجسام فكل ظهور ذلك عليه ظهور ضدين المذكورين ابتداء فظهر في الاجسام اقسام من الربوبية وهو الوجود والروح والنور وجميع ما يليق عليه والافعال وقسم من العدمية وهو اجسام وجواهر واعراض وافعال التي يقبل الفساد فافهم من احوال هذه الاقسام ولا تختلط بينهما الذي من الرب وبين الذي من العبد الذي هو عدم فكان في ذلك الاجسام فعل تابع له من خير وشر وكان للجسم الانسان عقل ونفس فكان كل ذلك من الله تعالى الفاعل القادر اليجاد فكان من حيث الربوبية كله حسن ليس شر لها قط كيف في الوحدة ماله شر قط وهو معنى قوله والقدر خيره وشره من الله تعالى فما انكرت من ذلك القول ابدأ لانه هو اعتقادنا الذي يصير كفرا لمن نفاه ذلك فاذا فصل ذلك في حضرة الوجود الوجدانية فيوجد في الحضرة ذلك الشر والخير فتبين في هذه العالم بقول كن وكذلك بعد نزول شرع رسول الله صلى الله عليه وسلم فهينا عن الشر وامرنا بالخير وكذلك اذا جاءنا الطريقة فيمنعنا من شر القلب وامرنا بالخير وكذلك ايضا اذا جاءنا الحقيقة فيمنعنا به من الجسم واقسامه الباطلة فافهم ولا تتبدل في اقسام مرتبة ذلك ثم كنا اذا تركنا افعال الفحقة التي امرنا الشرع بتركها لبطانها رجعت في نعمته التي هي الجنة لأنه قد زال عنا افعال عدوية واذا تركنا في شرور القلب التي امرنا بتركها الطريقة

لبطلانها وصلنا الى حضرة المحبة لأنها قد خلى عنا شر القلب العدوية وكذلك ايضا اذا ترك اقبح الحجاب الذي هو جسم عدم ملبوس بظهور الوجود الاضافي في الخارج الذي امرنا بتركه الحقيقة لأنه يشاركه في وجود الحق لأنه لا وجود في الخارج الا الله سبحانه وتعالى فوصلنا الى الحضرة القدسية المقدسة من الكورة الجسمانية والجوهرية والعرضية لأنه قد خلى عنا كدورة عدوية ممنوعة اتصاله ابدا ابتداء وانتفاء فهذا معنى لا تجوز مشاركة الله تعالى من غير ابتداء الى غير انتهاء لا شريك له في ذاته ولا في اوصافه ولا في افعاله لقوله تعالى قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد فهذا معنى كلامه جل وعلا وما اصابك من حسنة فمن الله وما اصابك من سيئة فمن نفسك فكان جميع الخير من حيث الوجود والاشرار من حيث العدم فهذا دليل ان الشر من حيث ذاته لا يخرج من وجوده تعالى لأن ما خرج من وجوده تعالى لا يكون الا خيرا ولكن جميع الاشرار خرج من وجود الله تعالى من حيث الظهور لا من حيث ذات كما قيل الحق مخلوق من حيث ظهوره لا من حيث ذاته فكذلك يقال الشر خير من حيث ظهوره بالوجود لا من حيث ذات الشر لان ذاته عدم الذي لا يوجد بنفسه قط ولكن يوجد بهذا الوجود فلاقسام هذا المذكور ان فعل الخير والقلب القبيحة والاجسام ممنوع وجوده لمن اراد الوصول الى حضرة القدس لان الاصل قد يخالفا كما ذكرته او لا فلأجل ذلك الاعيان ما شئت راحة الوجود ابدا من حيث عدميتها ولأجل ذلك ايضا قال صاحب كتاب تحفة المرسلات والعبودية والتكليف والالام والراحة والعذاب والثواب راجعة الى التعينات وكذلك يقول ان الموجودات من حيث الوجود هي عين الحق ومن حيث التعين غير الحق سبحانه وتعالى ولأجل ذلك قال الشيخ الرسالني قدس سره اليقين خروجك¹⁴¹ عنك يعني من انسانيته فلماذا كله من اقسام الاجسام لا يرجع الى الحق تعالى ومن المعلوم ان المعلوم الممكن معدوم بنفسه وموجود بالله فوجوده بنفسه محال ووجوده بالله ممكن فلماذا قال صاحب الشرح في قوله فهلاكه ثابت بنفسه ويقاؤه ثابت بالحق وهذا ضبط الممكن وذاك ضبط المحال والله يهدي الى الصراط المستقيم فاذا كمل فهمك في اقسام الاصلين التي قد ذكرت وكمل ايمانك لصاحب هذا القول فاعلم ايضا يا ايها الاخ احبكم الله الرحيم فينا ان ضد هذا المذكور اقسام النفي والاثبات الذي امرنا بتوحيده او لا بقول لا اله الا الله محمد رسول الله صلى الله عليه وسلم وان لم تكمل لك معرفة تلك الاصلين فكيف يصح لك قول لا اله الا الله لان المراد في هذا القول افراد مولانا جل وعلا بعد ثبوت انتفاء الشرك من غير ابتداء الى غير انتهاء واذا لم يصح لك ذلك القول فكيف تقبل منك حسنات القلوب والبدنية لبقائهما في اقسام العداوة التي ذكرتها فلأجل ذلك تتحلى الاجسام بأمره في الحسنات التي خرجت من الحضرة القدسية ليزيل سوء العداوة او لا ليتقرب بفضل وجوده في حضرة المحبة لان من بقي عليه بقية من أثر شم العداوة فلم يصل الى الحضرة القدسية ومن ذاق وصولا في الحضرة الوحيدة وعليه بقية من أثر العداوة فكان كاذبا مردودا بقوله ان الله لا يرضى لعباده الكفر والكفر في اللغة ستر اي ان الله تعالى لا يرضى في عباده الستر في نعمته سواء كانت النعمة جنتيه او محبوبة او حضرية قدسية والستر يتحلى في نفسه لجميع السيئات البدنية والقلبية لحبه في اقبح الحجاب الذي هو جسم لأنه كان فيه أثر العداوة التي قد ذكرتها او لا واما ازالة الحجب فهو ان تثبت شريعة في الظاهر وطريقة في الباطن فمن المحال ان يصل محبة جنتيه غير ثابت في قسمين لا سيما في الحضرة التي هي القدسية لغير زائل منه اقسام الشركين الذي هو جلي وخفي لقوله تعالى ان الله لا يغفر ان يشرك به واذا تبين في فهمك امور مردودية ومقبولية وقصدتم بارادة ارجاع الشهود والسر الى الحق سبحانه وانتم تطرقون طريقة مردودية بسبب علومكم ان امور السيئات والحسنات والايمان والكفر والمعصية والعبادة كلها من الله تعالى فأني محلّ تقييد شهودكم وكيف ذكره وكيف احواله فان قلتم بقول لا اله الا الله فاين وقوعه الذي نفيتم لان الشر مردود الذي هو عين النفي قد فعلتم طريقا وان قلتم بلا موجود الا الله فكيف نفى وجود غير الحق وانتم تتوقفون الاغيار فظهر بطلان الطريق واما من حيث العبادة فلا يتصور ابدا لان العبادة ضد الشر وان كانت من افعال الشر فهل كان فعل الشر امرنا نفعل طريقا به او منعنا عنه واذا كان ممنوعا عنا بفعل طريق منه فكيف يصل له فلا يتصور ذلك عندي قط وان قلتم لا طريق له ابدا اذا تطرقنا من الممنوعة فاستغنينا لمن اعان بطردكم ذلك الخواطر خاوطرا شيطانيا الذي يخرج منه لتهتدي طريق هذه العداوة وان كان ذلك من ظهورها من الله تعالى لأنه كان عدوية كما قد ذكرت او لا فاذا صح لك جميع هذه الاقوال كلها فاشتغلوا ايها الاخ بكلمة طيبة وهي قول

لا اله الا الله محمد رسول الله وافعال الحسنات وهي فعل امرنا له بالشرع لا تغفلوا ولا تقتروا فيه في
 ظاهره وباطنه لان ذلك سلوك المحبوبين المقربين بسلوكهم سلوك العبد لأنها لا تصير قريبا الى
 مولانا تعالى ابدأ الا بتحقيق اسم العبد وهو العبادة لقوله تعالى في الحديث القدسي اذا تقربتني باسمي
 فأبعدتك واذا تقربتني باسمك قربتك اي اذا وصلت الي بالعبادة فمقبول واذا وصلت بالتعجب فانت
 مردود لبقائه لك اقسام الغداوة ¹⁴² التي هي شرك خفي فاشتغلوا بقول لا اله الا الله فالمعني من قول لا
 اله الا الله هو اوصاف الربوبية القائمة لغيره فاذا نفى من غيره فتثبت لمولانا جل وعلا بقولنا الا الله
 وأصل اوصاف الربوبية هو الواجب الوجود المستحق المعبود للمخلوق والنافع الضار على الاطلاق
 فكان معني لا اله الا الله عند العبد الخاص والعالم اي لا اله معبود بحق ولا واجب لوجوده ولا نافع ولا
 ضار مطلقا الا الله واذا اراد السالك بعناية الله وفضله ان يتحقق في ذلك المعني فلا بد ان يعملها للمشهور
 من اقسام التوحيد الذي ذكره الشيخ الكريم الرسلاني قاضي قضاة أبو يحيى زكريا الانصاري الشافعي
 فسح الله تعالى في اجله واعاد علينا من مدده في الدنيا والاخرة امين ببركة محمد صلى الله عليه وسلم
 في شرحه على فتح الرحمن وهو ثلاثة اقسام الاول توحيد الافعال وهو كقول لا فاعل الا الله والثاني
 توحيد الصفات وهو كقوله لا قادر اولا حي الا الله والثالث توحيد الذات وهو كقوله لا موجود الا الله
 فانظر ذلك كله وتامل هل في كل واحد من اقسام الثلاثة يوجد لغير الله تعالى من الموجودات ام لا وان
 كان له كان راي في نفسه فعل مستقبل لغير فعل الله تعالى او تكون له صفة قدرة مشتركة في قدرة الله
 تعالى او تكون له صفة الوجود المستحق لغير وجود الله المشترك في وجوده تعالى فهو عين الشرك
 الواجب فنيها بقولنا لا اله وان لم يكن خارجا منه ابدأ فهو المطلوب في النفي لان المقصود في النفي
 اثبات فاذا قطع جميع اقسام الثلاثة اثباتها لله تعالى ثبت عدم الاقسام من غيره فهذا عين معني قول لا
 اله الا الله فابن اقسام الثلاثة خرجت من اقسام النفي فاذا ثبت ذلك النفي كله من غيره فهو اقسام ظهرت
 من اعيان الثابتة التي هي ظل عدم المحض الذي قد اختلف من غير ابتداء الى غير انتهاء بوجود
 المحض فتبين جميع ما سوي الله هو اثار واحكام ظهر من اقسام ظل عدم المحض الذي يسمى بالعدم
 الممكن الذي هو ظل وجود المطلق الذي ظهر وتجلي بالاعيان والاجسام والجواهر والاعراض
 والافعال الممنوعة من الاشرار المنتسبة كل ذلك بالعدم ثم بعد ظهور هذه الاسرار كلها لكم فخذ من اقسام
 العدم بالنفي في قول لا اله الا ومن اقسام وحدة وجود الحق بالإثبات في قول الا الله فاعملوا من افعال
 الممنوعة التي قد ذكرتها اولا بالمجاهدة لكونها من اقسام العدم المذكور من الافعال المأمورة بتأواع
 العبادة لأنها من اقسام نسبة وجود الحق لان الممنوع نفس والنفس جسماني والجسمانية عدم والعدم نفي
 والنفي باطل راجع الى النار واما الامر فهو عقلي والعقل نوراني والنور وجودية والوجود ثابتة حقيقته
 وهو حق وكل حق راجع الى الجنة والله ¹⁴³ التوفيق فصاروا يا اولياء الله الواحد الرحيم الذي يهديكم
 اجتمعوا وانفردوا في نهركم ولياليكم بالاستعانة الى الله المعين في اقامة عبادة جوارحية للسان ¹⁴⁴
 القلوب لان ذلك كلها طريق الى مولانا الحق لقوله تعالى يا بني ادم ان لا تعبدوا الشيطان انه لكم عدو
 مبين ¹⁴⁵ وان اعبدوني هذا صراط مستقيم فاشتغلوا يا ايها الاخ بذكر الله كثيرا لتكونوا سلامة من شر
 العداوة التي قد ذكرتها لقوله تعالى واذكروا الله كثيرا لعلمكم تفلحون وسواء كان الذكر لسانيا وقلبيا وحاليا
 لان في موافقة الثلاثة كمال الايمان الموصل الى اليقين يحصل الكشف للغرائب وبه يحصل الفناء وبه
 يحصل الحضرة المحبوبة التي توصلك للمقصود في الجمع وهو مقام البقاء بتحقيق حفظك في اقسام
 الثلاثة من نسيان الحق سبحانه وتعالى واحفظوا بحدف نفوسكم بعنایتة وهدايته واذنه واجازته ان شاء
 الله تعالى وجدوا الله تعالى أمامك لقول نبينا محمد صلى الله عليه وسلم احفظ الله يحفظك احفظ الله تجده
 تجاهك اي احفظ الله بجميع اموره بالطاعة له ونواهيته باجتنابه عنه يحفظك بعنایتة واحفظ الله من
 الشر يبين يكشفك في حضرة وحدته فتفني من انساك فوجدته تجاهك لان من عرف ربه فجهل نفسه
 فجذب ربه فهذا معني قول لا اله الا الله من اوله الى اخره الحمد لله في الاولى والاخري وصلى الله على
 خير خلقه محمد وعلى اله واصحابه اجمعين وعلى جميع الانبياء والمرسلين وعلى اله وصحبهم
 والتابعين وعلى اهل طاعتك اجمعين من اهل السموات واهل الارضين وعلينا معهم برحمتك يا ارحم
 الراحمين وصلى الله على سيدنا محمد واله وصحبه وسلم

16 معنى قول لا إله إلا الله

اعلم ان اول الواجب على التكليف ان يوحد الله تعالى بقول لا اله الا الله محمد رسول الله صلى الله عليه وسلم ومعنى قول لا اله الا الله اولاً عند الخواص والعوام ان لا اله معبود بحق في الموجودات الا الله فأنه تعالى هو المستحق لعبادة المخلوق كلها لما¹⁴⁶ هو مستحق لصفة الهيبة والصفة الالهية هي واجب الوجود الشافع والضار مستقلاً بجميع مخلوقه مطلقاً وهو مستحق لصفة القدم اي بغير ابتداء ومستحق لصفة البقاء اي بغير نهاية وخالفته للحوادث اي يختلف بجميع الحوادث وقيامه بنفسه اي قائم بذاته اي لا يغيره اي لا خالق له ولا بمخصص ولا يحتاج الى مكان والوحدانية اي واحد لا ثاني له والقدرة والارادة والعلم والحياة والسمع والبصر والكلام فاذا علمنا مولانا تعالى واجبا يتصف بصفات السبع التي هي قدرة الى اخرها فوجب له تعالى ان يتصف بصفة السبع ايضا وهي كونه تعالى قادرا مريدا عالما حيا سميعا بصيرا متكلماً فهذه كلها صفات الله تعالى العشرة من الذي وجب له تعالى والثاني معنى لا اله الا الله عند المتوسط اي ليس من العوام ولا الخواص هي معناها لا نافع ولا ضار مطلقاً الا الله تعالى ومعنى المنفعة والمضرة يأتي الوجود لان الوجود في الاصل لا يكون لنا لأننا في الاصل لا نكون ولكن الوجود في الاصل كاف لله فهذا معنى لا اله الا الله عند المتوسط اي لا يأتي الوجود الا الله تعالى والثالث معناها عند الفائي من الامور والصفات ومن نفوسه ايضا اي لا موجود الا الله تعالى واحدا يستحق بهذه الوجود واما هذه العالم كلها قبل الایجاد فكان متضمنا في وحدته تعالى كما يتضمن الشجر في حبه فكان جميع الموجودات بعد الایجاد كمثّل الشجر والورق والزهر والثمر من حيث لا وجود كلها بنفسها ولكن كونها موجودا بحبه فالأشياء من قبل وجوده الى بعد وجوده لا ينفك من الله تعالى كما هو الاشجار بالحب لا ينفك ايضا فالأشياء من هذا العالم من حيث لا يمكن انفكاكها من الله سواء من قبل ظهوره في الخارج وبعد ظهوره فيه الا كان انفكاكه من حيث تضمنه في وحدة الذات حكما باطنا ومن حيث بعد ايجاده في الخارج حكم ظاهر فكان الله سبحانه وتعالى في باطنه ظاهرا في نفسه بالشكل اللائق في نفسه وفي ظهوره يتحلى¹⁴⁷ بصور المخلوق فلأجل ذلك من عرف نفسه عرف ربه ومن عرف ربه جهل نفسه من حيث فنائه وغائبه من نفسه لان في فنائه من نفسه يبقى الا الحق تعالى والله اعلم بالصواب واليه المرجع والمآب صلى الله على سيدنا محمد وعلى اله وأصحابه أجمعين والحمد لله رب العالمين

17 عشرين صفة

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رسوله المبين محمد صلى الله عليه وسلم وعلى اله واصحابه اجمعين وبعد واعلم ان من الواجب لمولانا جل وعز عشرين صفة وهو الوجود والقدم اي بغير ابتداء في وجود هو البقاء اي باق بلا غلبة في وجوده وخالفته للحوادث وقيامه بنفسه اي قائم بذاته لا يختصه ولا قائم بمحل والوحدانية اي فرد في ذاته وصفاته وافعاله فالأول يسمى صفات نفسية وهو الوجود والخمسة الباقية يسمى صفات سلبية واما تسميته صفة نفسية فإنه يجوز أن يقال الصفة هي الذات لأنها لا يتصور الذات بغير هذا الوجود واما السلبية لتسميتها سلبية فلأنها يسلب لما لا يليق لمولانا جل وعز اي يمنع من الذات لما لا يليق قيامه له كالعدم السابق على الوجود فلا يليق للذات ان يسبقها عدم لان الواجب لله ان يتصف القدم ولا يليق ايضا لله تعالى ان يلحقه عدم لان الواجب لله تعالى ان يتصف البقاء ولا يليق ايضا لله تعالى ان يمثله جميع الحوادث لان الواجب في حق مولانا جل وعز ان يتصف مخالفة للحوادث ولا يليق ايضا لمولانا الاجل ان يقوم بغيره لان الواجب له تعالى ان يتصف قيامه بنفسه ولا يليق ايضا لمولانا تعالى ان يكون له شريك في ذاته وفي صفاته وفي افعاله او يكون مقارنا في ايجاد العالم وفي المدبر له لان الواجب له تعالى ان يتصف الوحدانية فوجب لله تعالى سبع صفات ايضا تسمى بصفات المعاني وهي القدرة والارادة والعلم والحياة والسمع والبصر والكلام ويسمى هذه الصفة السبعة بالمعاني لأنها تدل على المعنى القائم للذات اي الواجب لها ان تتصف بهذه السبعة ايضا وهي من القدرة يوجب للذات وصف قادر ومن الارادة يوجب للذات وصف مريد ومن العلم يوجب للذات وصف عالم ومن الحيوية يوجب للذات وصف حي ومن السمع يوجب للذات وصف سميع ومن البصر يوجب للذات وصف بصير ومن الكلام يوجب لها وصف متكلم وان لم يكن لله الجليل يتصف بالقدرة لما ذكر ذاتها بكونها ولايري شكل من اشكال صور معنى العالمية فكيف وهو قد رُبِيت صور اثار القدرة التي هي معنى صفات المعاني التي هي صور العالم فهذه عشرين صفة التي وجب لله سبحانه تعالى والواجب على المكلف معرفته واما المحال لله تعالى فصد الصفات العشرين وهو عدم ومسبوق بعدم والحاق عدم وممثل من الحوادث ولا يقوم بذاته او يكون مفعولا من غيره وثان او يكون ثانيا في ايجاد العالم او مدبرا له والعجز والتحير في فعله والجهل والموت والصم والعمى والبكم واما ضد صفات معنوية فتبين في صفات المعاني لاتباع المعنوية له فالدلائل الدالة لواجبه تعالى يتصف الوجود ففي اصله القرآن كلها ولكن يؤخذ منها بأوضح كقوله تعالى وكان الله بكل شيء عليما وقول النبي صلى الله عليه وسلم كان الله ولم يكن شيء غيره لان معنى الوجود كان وبان وغير ذلك والذي يدل لواجبه تعالى يتصف بالقدم والبقاء فقوله تعالى هو الاول والاخر والظاهر والباطن فكان الاول دليلا للقدم والاخر دليل البقاء مقاومة لأن الاول إذا اقيم لدليل القدم والاخر أيضا اقيم لدليل البقاء كان القدم مقاومة للبقاء والبقاء مقاومة للقدم لان معنى الاول هنا غير ابتداء في وجوده ومعنى الاخر غير نهاية في وجوده كمعنى القدم والبقاء فكل ما غير ابتداء يثبت في كونه غير نهاية وكل ما غير نهاية يثبت في كونه غير ابتداء ومن دليل البقاء ايضا قوله تعالى كل من عليها فان ويبقى وجه ربك ذو الجلال والاکرام والدليل على واجبه تعالى يتصف مخالفة للحوادث قوله تعالى ليس كمثله شيء وهو السميع البصير والدليل على واجبه تعالى يتصف بقيامه بنفسه فقوله تعالى لا اله الا هو الحي القيوم ومن الدليل ايضا الى واجبه يتصف بذلك فقوله تعالى الرحمن على العرش استوى والدليل على واجبه تعالى يتصف بوحدانية قوله تعالى لو كان فيهما آلهة الا الله لفسدنا فهذا كله دليل على واجبه تعالى بصفة صفة نفسية وبصفة سلبية ايضا على حسب اخذ فائدة لمعرفته واما بالنسبة الى اكثرها فلا يحصى من حيث العدد للقرآن والحديث والعقول قد دلت كلها على واجبه تعالى يتصف بذلك واما الدليل في واجبه تعالى يتصف بالقدرة فقوله تعالى وهو على كل شيء قدير والدليل في واجبه تعالى يتصف بالإرادة فقوله تعالى يفعل ما يشاء ويحكم ما يريد والدليل في واجبه تعالى يتصف بالعلم فقوله ان الله بكل شيء عليم والدليل في واجبه تعالى يتصف بالحياة فقول مولانا ونفخت فيه من روحي وقوله تعالى لا اله الا الله هو الحي القيوم والدليل في واجبه تعالى يتصف بالسمع والبصر فقوله تعالى ان الله سميع بصير والدليل في واجبه تعالى يتصف بالكلام فجميع القرآن كله والمأخوذ منها بأوضح وهو قوله تعالى وكلم الله

موسى تكليما وغير ذلك الذي لا يحصى من الاعداد ولا ينحصر جميع المضبوط ¹⁴⁸ واما الدلائل الدالة في واجبه تعالى يتصف بصفات معنوية فتتبع في صفات المعاني لان المعنوية لا يقوم بغير المعاني وكذلك دلائلها واضدادها اي لا يتصور جميع ضده ايضا الا بدلائل صفات المعاني وبأضدادها ايضا فيؤخذ من العشرين الواجب لله تعالى احد عشرة صفة فيقسم الى قسمين فقسم للاستغناء وهو الوجود والقدم والبقاء ومخالفته للحوادث وقيامه بنفسه والسمع والبصر وقسم ايضا للافتقار وهو وجوبه تعالى بالحيوة وعموم قدرته وارادته وعلمه لان لم يكن له من هذه الصفات الاربعة لا يمكن ايجاد شيء من المحدثات فكيف وهو شيء من العالم قد وجد افتقاره الى الله تعالى كموت الممات غير ارادة ذلك ولكن لافتقاره ونحو ذلك واما صفات المعاني فقد تتعلق بالممكنات فهي القدرة والارادة وقد تتعلق للموجودات وهي السمع والبصر قد تتعلق للواجب والجائز والمحال وهي العلم والكلام على ما اختاره علماء المتكلمين رحمهم الله تعالى واما عند بعض مذهب الصوفية رضي الله تعالى عنهم فإما العلم لا يتعلق للمحال بحيث عنه الذي هو عين محض كشريك الله تعالى ونحوه من المستحيلات فان علمه تعالى لو تعلق له بحيث عدم المحض ونحوه في كونه وجودية ليوحد مثله في علمه تعالى فكان الله شريكا في علمه الفردية والله تعالى مقدس من الشرك في علم الظاهر والباطن الذي لا يتصور ذلك في العقل وجوده ابدا لا في العلمية الربانية ولا في العلمية العبادية لانه محال ابدا واما كونه لسانية وكتابية ومتجالية الكافر ونظرته فكيف يتعلق للموجودات فالعلم والكلام يتعلقان ايضا للمحال في حين ذلك الحال لانه حينئذ من اقسام الممكن ومن اقسام الموجود ايضا فكانت القدرة والارادة والسمع والبصر كلها يتعلق له ايضا في حين وجود عدم المحض ومن المستحيلات من غيره بهذا النظر اي بنظرة في اللسان والكتابة والمخيلة والافكار وحاصل هذا الكلام بين علماء الصوفية اختلفوا في مسألة تعلق العلم للمستحيلات وتعلق السمع والبصر للمععدم الممكن فذهب علماء اهل الكلام الى ان العلم يتعلق للمحال والسمع والبصر لا يتعلقان في العدم الممكن فذهب علماء الصوفي الى ان العلم لا يتعلق للمحال إذ لا فائدة في تعلق العلم له لانه كاف في تعلق العلم للواجب فاذا علم الله نفسه ان وجود ذاته واجب واحد فيكفي ذلك العلم لعلم نفسه انه لا شريك له ولا يتصور في العقل ان يشركه بجميع الحوادث فذهبوا في مسألة تعلق السمع والبصر الى انهما يتعلقان بالعدم الممكن لان عندهم بسمون للعدم الممكن شيئا لقوله تعالى انما قولنا لشيء اذا اردناه ان نقول له كن فيكون فصار الشيء عندهم سببا لتعلق السمع والبصر ولا يوفى بقوله السمع والبصر يتعلقان للموجودات لتضمن الموجودات في اسم الشيء لقوله تعالى وهو بكل شيء بصير فكلما يتعلقه البصر فتعلق له السمع وكانا حينئذ يتعلقان لما يتعلق به العلم فكان بين علماء المتكلمين وعلماء الصوفيين كائنه لا يختلفان في مسألتى تعلق السمع والبصر وتعلق العلم المتعلق لمتعلقاتهما لان بينهما يقولون في تعلق العلم للمحال لا بحسب عينه الوجودي بل من حيث ان الله تعالى يعلم ان لا شريك له وكذلك في تعلق السمع والبصر للموجودات لان قولهم جميع الموجودات لا يوفي في الوجود الخارجي بل متخاديا ذلك الوجود الخارجي والذهني والعلمي الذي هو في معلوم الله تعالى يسمى بالاستعداد وهو اسم من اسماء الاعيان الثابتة فيسمى بالاستعدادي تسعده لاستعدادها لظهور وجود الحق عليهم يقول كن من حيث قابليتهم الى ذلك لا من حيث كان هناك وجود خارجي المسمي بعالم خارجي ولكن من حيث انه لا يخلق ذلك في علمه تعالى في ثبوته وتفريقه فكان حين ذلك ما يتعلق به العلم والكلام يتعلق له السمع والبصر لغير افتراقهما ذلك كله فهذا ما اختاره شيخنا الملا ابراهيم بن حسن بن شهاب الدين الكردي الكوراني ثم المدني رضي الله تعالى عنهم ونفعنا بهم وبعلمهم الحمد لله بعلمه المحيط على الصواب واليه المرجع والمآب وصلى الله على سيدنا محمد وعلى اله واصحابه عدد خلق الله بدوام الله العزيز الوهاب تم.

18 حقيقة الروح

بسم الله الرحمن الرحيم

الحمد لله الذي كشف السر والأخفى من قدس جماله وفتح الغموض وأبهم بأسنى قدرته وجلاله وصلى الله على سيدنا ومولانا محمد مظهر دينه ومضمر حكمته وعلى اله واصحابه خير الامجاد بإظهار حكمه بعد نبوته على بريته وبعد فأيدكم الله بنور الايمان وتغمدكم هداية العزيز الرحمن وسددكم بعناية ارفع المكان الذي هو المقصود بالعرفان واعلم ان اختلاف بين الروح والحياة للمخلوق ان الروح هي حصلت من نفخ الربانية كقوله تعالى يوم ينفخ في الصور فتاتون افواجا فيعلم ان الروح تضاف في المخلوق للحياة له من نفخ الالهية وكانت حياة المخلوقات بالروح والروح بالنفخ والنفخ من فعل الهيئة التي يستعمل بأحوال اسرافيل عليه السلام فلأجل ذلك قال تعالى لرسوله المصطفى حين سئل من رواية الروح قل الروح من امر ربي وقال صلى الله عليه وسلم رواية عن سلم رضي الله عنه الحي من العباد من حي سره بنور الله وقلبه بذكر الله وجوارحه بطاعة الله فمن اتصف بهذه الحياة كان له حي باق في دار السلام الذي ينفاه الحق تعالى عن الشقاوة فهذا كله بظهور اثار النفخ الرباني لأنه اذا عدم نفخ الرباني فلا يوجد لاحد من تلك الحياة لان ذلك كله سبب الحياة بالروح الذي ينفخ تلك الربانية واما صفة الحياة لله جل وعز فلا تكون كحياة العبودية لان الحياة عند الحق سبحانه وتعالى هو حي مطلق بغير سبب شيء من الاسباب المذكور بل صار جميع الروح حيا به لان الحياة من هذه الهيئة هي نور الله تعالى الذي له الوجود فكان الوجود نور السموات والارض اما علمت ان البدن حي بالروح والروح حي بالسر الذي هو فعل الله تعالى وفعله تعالى بحيوته تعالى فلأجل ذلك قيل ان وصف الحياة عند اصطلاحات علماء المتكلمين رحمهم الله تعالى هي صفة ازليه التي يشترط في قيام صفات المعاني فاذا علمت صفة الحياة عند الله تعالى شرطاً في صحة قيام صفات المعاني فابن صدق حياتكم التي هي بالروح ان يتساوى به فهذا فرق بين الروح والحياة وبالله التوفيق تنبيه واعلم ان اهل اللغة يقول الروح هي ما تصير النفس حيا بها وتسمى الروح قرآناً ووحياً وجبريل وعيسى عليهما السلام ونفخا وفعل النبوي وحكم الله وفعله والملائكة ووجه الروح كوجه الانسان وجسدها كجسد الملائكة وقال اهل الصوفي رضي الله تعالى عنهم واعلم ان الروح الاعظم هي مظهر الذات الربانية التي ليس لها ضبط ابدان من حيث ربوبيتها التي يتخير بنور كبريائه جميع الطالب لها المحجوب بأحجاب التي لا يعرفها في كنهها الا الله فيسمى في العالم الكبير من حيث مظهر الذات الالهية العقل الاول والقلم الاعلى والنور والنفس الجامعة واللوح المحفوظ وغير ذلك فكان من هذا الاسم كله اسم روح الاعظم الذي ظهر الحق عليه في العالم الكبير وهو في الحقيقة روح انساني وكيف ان روح الاعظم في العالم الكبير له اسماء فكذلك في العالم الصغير الانساني اسماء ايضا بحيث مرتبته في اصطلاح علماء اهل الله وفي اصطلاح غيرهم وهي فيه تسمى سرا وخفيا وروحا وقلبا وكلمة وروعا وفؤادا وصدرا وعقلا ونفسا فأما كونها تسمى سرا فباعتبار انه موضع توجد انواره تعالى فيه عند اهل العقول السالمة معرفته الله تعالى غير ما سواهم واما كونها تسمى خفيا فلخفاء حقيقتها على العارفين بالله وغيرهم ايضا واما كونها تسمى روحا فباعتبار تدبيرها في البدن وسبب كونها مخرج الحياة الحسية ومنفذ فيوضها على قوة النفسية الانسانية واما كونها تسمى قلبا فلتقلب بين الوجه يتوجه للحق فيقبض من ذلك الوجه انوارا بين وجه يتوجه للنفس الحيوانية ما يفرضه في حين ايجاد الحيوان على حسب استعدادها واما كونها تسمى كلمة فباعتبار ظهورها في النفس الرحمانية كظهور الكلمة النفسية في النفس الانسانية واما كونها تسمى فؤاد فلكونها اثرا من ابتداء ايجادها من حيث كما ان الله تعالى يتنبر للروح وهي مدبر لجسده وكما ان الله تعالى محيط في العالمين لأن الفؤاد في اللغة جرح واثر واما كونها تسمى صدرا فباعتبار الوجه يتوجه الى البدن لكونه مخرج الانوار ويأتي في البدن واما كونها تسمى روحا فباعتبار خوفهما وفزعهما من قهر اول الابدان له الذي يستحق بالوصف القهار واما كونها تسمى عقلا فباعتبار علمه في نفسه وايجادها ولتقيده بشكل ضابط ولضبطه جميعا ما اتصل به وما اعتمده وما يحصى في نفسه بما صورته واما كونها تسمى نفسا فلتعلقه في البدن وتدبيرها له وتحريكه وتسمى الروح حين ظهور الافعال النمائية منها بفروعهها نفسا نمائية منها واذا ظهرت افعال الحيوانية منها تسمى نفسا حيوانية فباعتبار غلبة القوة الحيوانية على قوة روحانية تسمى نفسا امارة واذا تنور نور القلب من الغائب لظهور كماله ولحوق قوة العقلية في ذمه وهلاك

احواله تسمى نفسا لوامة للومه على افعاله فاذا غلب نور القلبية وظهر قهره على قوة حيوانية و
 حلبيم¹⁴⁹ نفس فتسمى نفسا مطمئنة واذا كمل استعداده وقوي نوره وتثوره وظهر ما بالقوة فيه فصار
 مرآة ظاهرة ربانية فتسمى بالقلب وهو محل اجتماع بين البحرين ومحل اتصال العاملين فالأجل ذلك يسع
 الحق فصار عرش الله كما جاء في الحديث الصحيح لا يسعني ارضي ولا سماءي وانما يسعني قلب
 عبدي المتقي الصافي وقوله صلى الله عليه وسلم قلب المؤمن عرش الله فاذا اريد بهذه العبارة في
 حقيقته واحد فيحكم بانه شيء واحد فهو صادق وإن أريد مع كل هذه العبارات مجازيا فيحكم باختلافه
 من كل هذه العبارات فهو صادق ايضا فاذا علمت كله كما قد ذكرته فاعلم ايضا ان مرتبة الروح هي
 ظل مرتبة وحدة الذات من حيث لا صورة ولا شكل ولا جهة ولا محل ومن حيث تدبيرها الى القلب
 والجسد ايضا كما تدبرت الذات الى اوصافه وافعاله لان مرتبة الروحية من حيث هذا الاعتبار هي
 اسرار ذاتية والقلب من حيث هذا الاعتبار ايضا ظل وحدة الصفات من حيث قيامه بالروح وتدبيرها في
 جوارحه كما تدبرت الصفة في افعاله والجسد من حيث هذا الاعتبار ايضا ظل وحدة الافعال من حيث
 اجتماع الجوارح وظهرت فيه فمن رأي في جميع ما ذكرتها ونظم كل مرتبة محل اختصاصه ظهر له
 سر اجنبي والحمد لله رب العالمين اولا واخرا ظاهرا وباطنا وصلى الله على سيدنا محمد واله وصحبه
 وسلم عدد خلق الله بدوام الله القيوم الارضين والسموات وصلى الله على سيدنا محمد واله وسلم

هذا الكتاب المسمى بأعيان الثابتة بسم الله الرحمن الرحيم هذه فائدة من علوم الحقيقة من فتوح الوقت تكون نافعة إن شاء الله تعالى و ذلك أواخر الرجب الفرد الحرام أعلم أن حقائق الأشياء المسماة بالأعيان الثابتة عند التحقيق هي هيئة معلومية للأشياء في علم الحق سبحانه وتعالى أولاً وأبداً . والعلم قديم أزلي وكذلك المعلوم أيضاً قديم أزلي يقدم العلم وأزليته . و من الاعتبار وُصِفَتْ بوجوديتها في العلم بمعنى أنها معلومة للحق سبحانه ثابتة في علم القديم الأزلي لأنها موجود حقيقة فيلزم في محذور وهو قوله أهل الطول و هو محال. وإن كانت في حد ذاتها معدومة ممكنة ما شئت رائحة الوجود فضلاً أن تكون موجودة لكن لا هي معدومة الصرف فافهم. [لإستحالة] انتتلا... الحقائق [و الأخرى في وصفها أن يقال إنها المعنى الثابتة في العلم لا هي معدومة ولا هي موجودة و تفصيل ذلك لا تسعه هذه الورقة. وأما القول بحدوثيتها فلعل ذلك مراده بحدوث صورها الخارجية وأثارها وأحكامها ولوازمها و هي هذا العلم المسمى بالموجودات الممكنة و جائز الوجود وإلا فليس ذلك القول بصحيح. وأما تسميتها بحقائق العلمية فباعتبار أن الآثار والأرواح والصور التي ظهرت في الوجود تستند إليها. و تسميتها بالأعيان الثابتة فلكونها ثابتة في العلم لا تنفك منها أصلاً. و تسميتها بالمعلومات الأزلية فلكونها معلق بالحق سبحانه. ولها أسماء غير هذه المذكورة، فأطلب في الكتب المتطولات [ثم...]. أ..... [بعض الناس بأنها يصح أن يقال في وصفها أيضاً ليست بقديمية ولا حادثة و لعل مراده بذلك باعتبار أن القديم بالذات ليس إلا الحق سبحانه وتعالى وأن الحادث كذلك ليس إلا هذا والعلم الموجود في الخارج فلا شك أن الأعيان الثابتة المعدومة بالذات التي ما شئت رائحة الوجود غير الحق المتحقق في الخارج سبحانه وتعالى والألزم أن يكون الحق سبحانه معدوماً ما شئت رائحة الوجود و هي محال تعالى الله عن ذلك أو تكون الأعيان الثابتة المذكورة موجودة و خالقة للأشياء الكونية و هو أيضاً من المستحيلات و بيان بطلانه واضح وفساده صريح ولا يخفي على عقل ذوي العقول و لا شك أيضاً أنها ليست هي هذا العلم ليس بموجود في الخارج وإلا فإما أن يكون هذا العالم ليس بموجود في الخارج و بطلانه ظاهراً وإن الأعيان الثابتة هي هذا العالم الموجود في الخارج و هي ما شئت رائحة الوجود فضلاً أن تكون موجودة و هو أيضاً باطل و بطلانه واضح وإن كان صاحب هذا الكلام الذي قال في وصفها إنها ليست بقديمية ولا حادثة بهذه الإعتبارات المذكورة فصحيح وإلا فكلام بعيد لا يقول عليه فافهم فالحاصل أن الأعيان الثابتة يمكن أن يقال في وصفها عند العارف أنها موجودة باعتبار لا من كل الوجوه و قديمة باعتبار لا من كل الوجوه و حادثة باعتبار لا من كل الوجوه ولا قديمة ولا حادثة باعتبارات المذكورة فافهم وكن حكيماً إن كنت ذا فهم لأن الحكيم يضع الشيء في موضعه و يعطي كل ذي حق حقه والسلام أعلم علمك الله منه و فهمك عنه أن الأعيان الثابتة لها وجهان وجه ينتسب إلي الموجودة باعتبار و وجه ينتسب إلي المعدومية باعتبار. بوجه إعتبار موجوديتها هو الشبهة الثبوتية في العالم المخاطب بها السامع قول الحق سبحانه وتعالى في قوله تعالى إنما قولنا لشيء إذا أردناه أن نقول له كن فيكون و وجه معدوميته الممكنة القابلة للوجود الخارج هي المشار إليها بقوله تعالى هل أتى علي الإنسان حين من الدهر لم يكن شيئاً مذكوراً فافهم هذه لأنها هي من أغمض العلوم فالظاهر بها قليل. هذا آخر ما ظهر علينا من التقرير وجوه معرفة اعتبارات أعيان الثابتة فافهم. والسلام قاله بنظمه و(رقمه) عفا الله آمين الفقير يوسف التاج الخلوتي نسبته إلى الله كنسبة المقيد إلى المطلق تمت كلام بقول الثابت بمولانا الشيخ الولي القطب قدس الله سره... من جالوي

Notes

- ¹ There is a word missing.
- ² This word should be البشير
- ³ This expression should probably be واختيار المعاصي
- ⁴ This word should read امتثالا
- ⁵ This word should read يفوض
- ⁶ There appears to be a slight misquotation of this verse here.
- ⁷ There appears to be a syntax error here.
- ⁸ The correct verse reads وتوبوا إلى الله جميعا أيها المؤمنون
- ⁹ This quotation belongs to Abu l-ʿAtāhīyyah
- ¹⁰ This should read أورد
- ¹¹ This should read تطهّرت
- ¹² This is a rather obscure word
- ¹³ The word should be يروا
- ¹⁴ The word should be جنوبهم
- ¹⁵ The word الله is missing.
- ¹⁶ This word should be in parenthesis.
- ¹⁷ This word should be in parenthesis.
- ¹⁸ This word should be ما
- ¹⁹ This word should probably be متزنا
- ²⁰ This word should probably be محترما
- ²¹ This is also an obscure word.
- ²² The text should read فرضاه عنك هو رضى الله عنك
- ²³ This word should be عيبا
- ²⁴ This word should be خاليا
- ²⁵ This word should be خاطر
- ²⁶ This word should be طرفة
- ²⁷ الله وسبحان الله is missing
- ²⁸ This appears to be an inaccurate transcription.
- ²⁹ This appears to be an inaccurate transcription.
- ³⁰ This appears to be an inaccurate transcription.
- ³¹ This negative particle needs deletion.
- ³² This should be ارتكيبها
- ³³ This particle needs deletion.
- ³⁴ This should read سيّد أهل أوانه
- ³⁵ This should read وحده
- ³⁶ Even though the syntax is incoherent, the meaning is clear.
- ³⁷ This word should be تؤدّوا
- ³⁸ قال is missing
- ³⁹ This is a peculiar construction.
- ⁴⁰ There appears to be some contradiction here.
- ⁴¹ This word should be المعرفة
- ⁴² This appears to be an inaccurate quotation.
- ⁴³ This is a rather peculiar construction.
- ⁴⁴ The negative particle لا needs to be inserted here.
- ⁴⁵ This word should likely be دقائيق
- ⁴⁶ This appears to be a misspelt word.
- ⁴⁷ This word should be الطاهرين
- ⁴⁸ This word should be غايّة
- ⁴⁹ This is an awkward construction.
- ⁵⁰ This word should be بصريح
- ⁵¹ This word should be الأحرف
- ⁵² This word should probably be الأعياب
- ⁵³ This word should read بالثنيين
- ⁵⁴ This word should be وتبينها
- ⁵⁵ The word غير should be inserted here.
- ⁵⁶ This word should be اجمع

- 57 This appears to be an inaccurate transcription.
 58 This statement is rather strange.
 59 This word should take the definite article.
 60 This word should be على
 61 This word should be وخطابه
 62 This appears to be a misquotation.
 63 The word كنت is missing
 64 This word should be للعلماء
 65 The last word should be حميد
 66 This may be somewhat dubious.
 67 The text is vague. The word is possibly تخرّبت
 68 This appears to be an inaccurate quotation
 69 There appears to be an incorrect word employed here.
 70 This word is probably أسفارنا
 71 This word should likely be سافقتني
 72 حالنا
 73 ولا تخطئ
 74 The correct wording is اتسعّت
 75 This word has to be replaced with خير
 76 This word needs replacing with فأمّا
 77 من حيث مفهوم الحطب فقط
 78 The word should be العارفون
 79 This appears to be a rather strange statement.
 80 This word should be بالأبصار
 81 A paraphrased Qur'ānic quotation
 82 The correct expression should be بـ تجيء
 83 This should be وجود
 84 The actual expression here ought to be متفقون على أن يقولوا ألا
 85 والمعنى
 86 This appears to be an inaccurate quotation
 87 The correct expression should be بـ يجيء
 88 See 87 above
 89 It should be علمه
 90 This word should be in the causative form
 91 This word should be قلّ
 92 This appears to be an inaccurate transcription
 93 A synopsis of Qur'ānic verse 57:4
 94 قلت
 95 There appears to be redundancy here.
 96 شغل
 97 The following should be inserted here: لنا
 98 شملحات
 99 وظواهر شطحاتهم
 100 المحفوظون
 101 Paraphrased Qur'ānic quotation
 102 Paraphrased Qur'ānic quotation
 103 المتجرّد
 104 Paraphrased Qur'ānic quotation
 105 Paraphrased Qur'ānic quotation
 106 Paraphrased Qur'ānic quotation
 107 Paraphrased Qur'ānic quotation
 108 Paraphrased Qur'ānic quotation
 109 Paraphrased Qur'ānic quotation
 110 Paraphrased Qur'ānic quotation
 111 A word like قلّ needs to be inserted here.
 112 This appears vague.

- 113 Paraphrased Qur'ānic quotation
- 114 Paraphrased Qur'ānic quotation
- 115 Paraphrased Qur'ānic quotation
- 116 This word should be أحسنكم
- 117 There appears to be an inaccurate quotation here.
- 118 There appears to be an inaccurate quotation here.
- 119 The syntax is incorrect.
- 120 There is a faulty expression here.
- 121 See above footnote.
- 122 The missing word is الله
- 123 This should read لمتجردين
- 124 This word should be الكاذب
- 125 This should possibly be أرضني
- 126 This formulation appears faulty.
- 127 There appears to be a transcription error here.
- 128 This appears to be a transcription error. This word should read ويتناول
- 129 The clarification here is missing.
- 130 This appears to be an Inaccurate quotation
- 131 The text here is obscure.
- 132 This is a quaint addition even though it does not affect the clarity of the meaning.
- 133 This text is also obscure.
- 134 The name here is uncertain.
- 135 This word should be spelt بدلالة
- 136 This word should be سنة
- 137 The text is vague here.
- 138 There is a mis-transcription of وحدّ
- 139 This word has often been mis-transcribed in the manuscript
- 140 This word should have been ويتفرّض
- 141 خروجك
- 142 العداوة
- 143 وليّ is missing
- 144 ر needs insertion here
- 145 This appears to be an inaccurate quotation
- 146 This word should be كما
- 147 يتجأى
- 148 There is a transcription error here.
- 149 The text is vague here.

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Note

1. This book incorporates details from the manuscript of Al-Faryābī's Al-Dhikr.

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وجهي للذي فطر السموات والارض حنيفا مسلما وما انا
من المشركين وانا بريء مما تشركون اني ذاهب الي
رب سيهدين انا لله وانا اليه راجعون ليس كمثله
شئ وهو السميع العليم قل هو الله احد الله الصمد
لم يلد ولم يولد ولم يكن له كفوا احد والله خلقكم وما
تعلمون وما تساؤون الا ان يشاء الله واعلم ان الله
على كل شئ قدير قل كل من عند الله فلا حول ولا قوة الا بالله
العلي العظيم ثم يقول ايضا القدان اوان الشروع في المقصود
ولا رب غيره معبود ومن اللوازم على العبد الكامل والعارف
الواصل بعد تحقيق اعتقاده بهذه الايات المذكورة
وبعد تصحيح اعتقاده بقوله صلى الله عليه وسلم لا يضرك
ولا ينفع الا الله وبعد اعتقاده قول اهل العلم من اهل
السنة والجماعة بانه سبحانه وتعالى هو الموجود المطلق القديم

بسم الله الرحمن الرحيم والصلاة على سيدنا محمد وآله وسلم
وبه نستعين في تحصيل العناية التامة والهداية العامة
آمين يا رب العالمين وبعد فهذه رسالة طريفة
ونبذة لطيفة سميّا بزبدة الاسرار في تحقيق بعض
مشارب الاخيار نرجو من الله تعالى ان تكون نافعة ان
شاء الله تعالى للسالك السالك الى ملك الملوك بلغه الله تعالى
الى مراده وجعله من خير عباد الامين وهي من علم
يا اخي في الله ورفيقي الي الله علمك الله منه وفهمك عنه
اتي اقول واقر واقطع واشهد عليكم يا اهل الاسلام
ظاهرا وباطنا قول لا اله الا الله محمد رسول الله امنت بالله
وملائكته وكتبه ورسله واليوم الاخر والقدر خير
وشر من الله تعالى الله ربي ومحمد نبي والاسلام ديني
والكعبة قبلتي والقرا في امامي والمسلمون اخواني وجهت